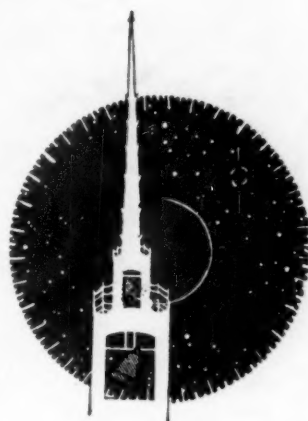


# CHURCH MANAGEMENT

*A Journal of Parish Administration*



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The wondrous gift is given.  
So God imparts to human hearts  
The blessings of his heav'n.*

*No ear can hear his coming,  
But in this world of sin,  
Where meek souls will receive him still,  
The dear Christ enters in.*

DECEMBER, 1927

VOL. IV. No. 3



Church World Press Inc. Publishers  
Cleveland



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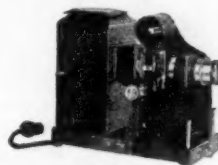
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VOLUME IV  
NUMBER 3

# CHURCH MANAGEMENT

DECEMBER  
1927

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## The Editor's Drawer

A typewriter in the hands of the unskilled is a dangerous thing. For instance, here is a letter with the usual commas, bad impressions and other features which seem to go with preachers' typing. But it is the salutation which worries me. It says this: "My dear editor?"

What is bothering me is whether that question mark is the slip of a finger or does the man mean it. If I thought that he meant it, it would certainly change the letter I am sending him.

\* \* \*

There is a lot of interesting material planned for the first months of the new year. James Elmer Russell will be back with two articles filled with observations of many churches and their methods; Dr. F. R. Watson has an article, illustrated with charts, on *Acoustic Design of Churches*; there will be an increasing amount of material giving attention to church worship programs and problems. Articles are in hand, one from Roy E. Bowers, and one from Howard A. King. Dr. Raffety, whose contribution for this month is omitted to give way to the interesting story on the week day school, will have his third article in the January number.



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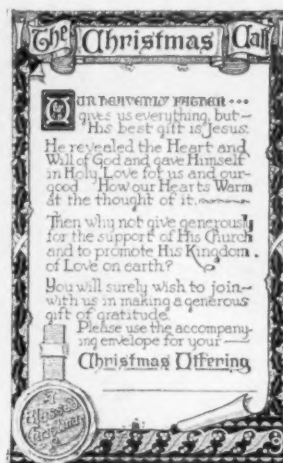
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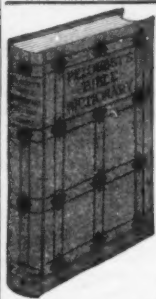
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VOLUME IV  
NUMBER 3

# CHURCH MANAGEMENT

*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

DECEMBER  
1927

## Why I Stay in the Ministry

*By Roy L. Smith, Minneapolis*

A PREACHER in our town left the ministry not long ago and went into business. He said he could not afford to stay longer in the pastorate—that the pay was too small.

The incident stirred up a lot of comment for he was rather conspicuous and the papers gave a good deal of publicity to the matter. Editorials on "An Underpaid Ministry" were published. Clergymen discussed it when they met on the street or in their weekly meetings. A visiting secretary of a denominational board used the incident as a text for telling us what was wrong with the church and laymen heard many references to it for weeks afterward in the course of morning sermons. Plain men on the street formed opinions not altogether complimentary to the church or the ministry and one "walking delegate" proffered his services to assist us in organizing a "Parson's Union" for the purpose of bettering working conditions.

With all this pity and publicity the church came in for no small amount of criticism and the general standing of the clergy was considerably lowered in the minds of many people.

Inasmuch as I am one pastor who has decided, nevertheless, to stay in the ministry, it may not be out of order to give a few reasons for my decision. I do not want to be a denominational editor, a traveling secretary, an ecclesiastical official or the superintendent of any home, society, institution or cause. I want to stay in the pastorate, meet with the official board, straighten out the difficulties in the choir, assist with the work of the Laides' Aid, make parish calls, and do

all the much-scorned things that come in the daily routine of the average pastor.

*I am going to stay in the ministry because I cannot afford to quit. The pay is too big.*

I was called one night by a distracted mother to help find her boy. He had been a member of our Sunday

promise and the boys were paroled to me. For months afterward they reported to me regularly. That was seven years ago. Both boys are, today, happily married and settled in comfortable homes. One is an honored and beloved teacher in a great high school.

My total investment in those boys and their mothers was less than one hundred hours in seven years, yet I have, today, eleven friends for life, two respected families, two happy homes, two proud mothers and a huge draft on the Bank of Satisfaction as my compensation. That's pretty good pay for the time I put in.

The highest and finest compensation that human hearts can offer is the bestowal of confidence and trust and in this I am rich. The most sacred life secrets and the most intimate confessions are made to me. I am the depository of the woes, ambitions, hopes, heartaches and dreams of my people. To know about a great human tragedy, to assist the victims to repair the wreckage and work their way back and out, and then to see the salvaged souls triumphant—I know of no higher joy that earth can give. Business men have their dull seasons, but I never have. Business

is always good with me. From morning till night my time is filled with opportunities and for my trouble I am paid in gratitude—often from those who have nothing else to give—and no man is ever poor who has received the gratitude of another soul.

A youth in his senior year in college came to me for advice about his life work. He was a splendid lad and I coveted him for the ministry but I found him unusually reluctant. At last

Much of the material of this article appeared in the syndicate of Methodist "Advocates," and at our request was re-written for "Church Management," to include more of the intimate and personal material of interest to ministers. Dr. Smith is the pastor of Simpson Methodist Church, Minneapolis, the author of "Sentence Sermons," a widely syndicated newspaper feature and is probably the best known minister of the northwest because of his Saturday night addresses entitled "Fireside Philosophy" which are broadcast each week by WCCO, the Twin City Radio Station. Considering his newspaper work, his broadcasting and his Sunday preaching (Simpson's audiences average about 4000 per Sunday throughout the winter) it is believed that Dr. Smith speaks to more people every week than any other preacher in the world except Dr. S. Parkes Cadman.

School at one time, but bad companions had won him away and for some months past he had been leading a wild and reckless life. I found him at two o'clock in the morning down at the city jail with another lad who had assisted him in stealing an automobile for a joy-ride. The boys were penitent and confessed to the whole sorry business readily. The next morning I went into court with them and told the judge what I knew, made an appeal and a



he said, "I want to get into a broader field of service than the church. It's work is too limited." Then I told him that *I stay in the ministry because it is the broadest field of service I know.*

My regular work as a pastor includes Boy Scout activities, Camp Fire Girls' work, business administration and organization, finance, advertising, job-hunting, social service, public service on commissions and committees, court visitation, vocational guidance, political reform, athletics, editorial work, public addresses and platform work entirely outside my pulpit, besides radio broadcasting, music, art, dramatics and pageantry, educational work, research, travel, conference organization and supervision, etc. I even paint signs for my church (a return to my trade of college days) and supervise the typographical make-up of our church paper and other printing. In fact, there isn't anything that I can do that I can't do for the church.

*I stay in the ministry because every-one wants to hear a preacher talk. And they want him to talk on his specialty, too. "Give 'em a little religion," is the instruction of the chairman of the program committee day after day. During the last year I gave over six hundred addresses, nearly four hundred of which were outside my own church.*

I addressed Rotarians, Kiwanians, Lions, Knights of the Round Table, professional men, physicians, dentists, newsboys, electricians, railroad ticket agents, laundrymen, dry-cleaners, restaurant and hotel proprietors, telephone employees, meat cutters, college faculties, hardware dealers, realtors, lumbermen, implement dealers, clergymen, Chambers of Commerce, Masons, Elks, Odd Fellows, church brotherhoods, mother's clubs, music clubs, Menorah societies, state legislatures, public school janitors, young people's societies, department store employees, sales conferences, national conventions of business and professional men, editorial conventions, labor unions, city councils, prison inmates, rescue missions, barbers, waiters, police and fire departments, insurance agents, etc., etc.. There is no business or professional group in my city with which I have not had some dealings, including actors, moving picture operators and exhibitors and politicians. I know of no other profession that would allow me to reach so many people of such divergent interests.

The rewards are extremely generous. I stopped to buy a paper one stormy night in the down town district. As the little Jewish newsboy folded up the paper he handed back the two pennies and said, "Reverner, I can't

## A Christmas Evening with "The Other Wise Man"

By Charles C. Light

ONE of the most beautiful Christmas stories ever written is Henry Van Dyke's *The Story of the Other Wise Man*. This story can be used for a unique and helpful evening service during the Christmas season. Music and lighting effects are used to create a proper atmosphere. In fact, much of the effectiveness of the service will depend upon the organist and quartette. There is the subtle mysticism of the East pervading the story and this can be brought out and enhanced by the proper and skillful use of the organ and the vocal selections. For instance, the carol *Long, Long Ago* is written in a minor key and without a true harmony, thus giving it an oriental suggestiveness which is just what is needed to create the proper setting for the opening part of the service.

The organ is used almost continuously during the entire service, the organist playing very softly during the reading of the story. In order to make this effective, the organist must study the story until he has caught its finest and most delicate moods and then be able to interpret those moods as the story is being read. At appropriate intervals, at the end of the chapters or divisions of the story, the quartette responds with one or more verses of a familiar hymn or carol.

The proper handling of lights will also contribute much to the success of the service. This can be secured with very little effort. If the overhead lights are turned off, and only the exit lights, the reading lamp on the pulpit and the lamp at the organ, with possibly a floor lamp for the quartette are left burning, the effect of both music and story will be greatly increased.

take yer money, you've done too much fer us kids." And all I did was to go to a couple of their meetings and talk. The owner of a big department store sent us \$1000 for our new church, saying, "In appreciation of the service being rendered to our town." The policeman on our beat comes in regularly to talk over with me the problems of the district. One morning a group of them went to the chief asking him to make me an honorary member of the force so that I could be their chaplain, just because I had held a service for them at the church the night before.

I have saved homes from the divorce

The following is a suggested order of service with the music.

Organ Prelude—"Adagio" from Sonata Pathétique"....Beethoven  
Hymn—"As with Gladness Men of Old, Did the Guiding Star Behold"

Scripture Lesson—Matt. 2: 1-12

Prayer

Announcements and Offering

Offertory—"Adoration" from "The Holy City"

(Overhead lights turned off)

Reading of the preface to the story

Quartette—Christmas Carol—"Long, Long Ago"

Reading of section one

Quartette—"There's a Beautiful Star" (three verses)

Reading of section two

Quartette—"From the Eastern Mountains" (one verse)

Reading of section three

Quartette—"O Little Town of Bethlehem" (one verse)

Reading of section four

Quartette—"Where Cross the Crowded Ways of Life" (one verse)

Reading of Section five

Quartette—"When I Survey the Wondrous Cross" (four verses)

Benediction

(Overhead lights turned on)

Organ Postlude—"Christmas March"  
.....Merkel

All of this music is familiar and can be found in any standard hymnal with the possible exception of the carol "Long, Long Ago." This was written by Dr. Daniel Protheroe of Chicago who directs the choir in Central Church.

courts, helped fathers find work, assisted boys and girls through college, counselled with mothers about their difficulties, acted as an amateur detective to find lost girls, served on state and municipal commissions, organized campaigns to defeat undesirable political candidates, acted on committees and boards for the Chamber of Commerce, worked on crime commissions, unemployment commissions, moving picture censor boards, and then did all the regular work of an ordinary pastor. In fact, all these things come to a man because he is an ordinary pastor. As

(Continued on Page 160)

# The Week Day Religious School

By S. R. Bratcher, Centerville, Tennessee

**T**HE Week-Day Religious School is the biggest program the church has yet attempted. This is evidenced in part by the "chairs" recently endowed and the departments created specifically for "religious education." It supplies a long neglected need to say the least. Education in America is the direct product of the church. Our public school system is simply an expanded idea of the early church school. During the last half of the nineteenth century, the church and the school separated and grew farther and farther apart; but for the last twenty-five years they have been growing nearer and nearer, and the reunion, coming through the church school, will mark the renaissance of America's greatest era. We have learned by sad experience that all worthwhile education is essentially Christian, therefore, these two elements cannot exist alone. Man is not all emotion nor is he all mind, but he is an amalgamation of the two.

In my opinion there are at least four essential factors in organizing and maintaining a successful week-day religious school. I mention them here in the order of their importance: first, co-operation of the public school teachers; second, full sympathy of the parents; third, an appropriate place for the school; and fourth, general interest within the school.

## I. CO-OPERATION OF THE PUBLIC SCHOOL TEACHERS

This is the prime requisite. The great army of teachers in our public schools are the servants of all and should be. They represent the greatest force in the entire community life and therefore enjoy privileges which are denied other welfare workers. Their opportunity for service is almost unlimited and when the minister for any reason fails to enlist their co-operation his chance for winning a week-day religious school is reduced to the minimum in the very beginning. But this most-coveted and much-needed endorsement is not always easy to obtain. While teachers are seldom restricted in the operation of their educational policies, they are often handicapped in their religious activities because of local conditions. For example denominational prejudices glow and blaze in

many of the smaller towns; feuds and petty politics continue to war against the common good everywhere; the awful fear of mixing "church and state" still haunts many an honest soul whose ancestor was shot at King's Mountain trying to keep these two forces apart. Lamentable facts! Again, a limited number of undesirables have drifted into our public schools who are either ignorant of or indifferent to a correlated program in religious education. Any community afflicted with this stolid, callous, degenerate class of

Here is a pastor's story of the week day school. It gives in a direct, non-technical way just the information ministers are seeking who are looking forward to this big work. The author was the pioneer in his community. He found the way to organize, to provide lesson material and to secure the necessary cooperation. It is one of the most inspiring stories on religious education this magazine has published.

teachers is in a bad way and deserves the help and sympathy of a more fortunate people.

Waverly has two splendid schools, and I am on good terms with both of them, but only the pupils from the grammar school were used for my experiment. Pro. J. A. Gray is the principal and has been for twenty years. He is a Christian gentleman, an excellent schoolman, and a student familiar with the modern methods of religious education. When I first thought of organizing a week-day religious school, I presented the facts to Mr. Gray for his consideration. My plans met with his approval, and he at once assured me of his unreserved co-operation and that of his entire faculty, every member of which is an avowed Christian and identified with one of the local churches. "I have often wondered," said Mr. Gray, "why the ministers have so long delayed this work in Waverly. I have long waited an opportunity for this particular kind of co-operative service. Religious education is now a vital part in the teacher's training and why not?" He is cold and almost irreproachable but I am certain that our phenomenal success is largely due to this wholesome co-operation.

## II. FULL SYMPATHY OF THE PARENTS

If any week-day religious school is kept on the march, it must in self-defense have the full sympathy of the parents. Apathy is fatal to everything it touches. Church services, Sunday schools, prayer-meetings, leagues, lodges, clubs—all of these suffer and often die for the want of a little sympathetic interest. Some parents are not even remotely concerned about the spiritual welfare of their children.

That no child ever becomes completely separated from its early environments is axiomatic, therefore, give it the best. Prejudice, indifference, ignorance, disease, and poverty are pronounced enemies of the race. *Prejudice* is the fiercest and strongest of them all. As a rule the parents possessed of this demon spare no pains to thwart any forward movement which is not initiated and perpetuated by their own particular "faith." This unsavory class of fatalists has wrought havoc in myriad places large and small, and there is little hope of any permanent success wherever such people are in the ascendancy. *Indifference* is just another name for criminal neglect. There are parents here in my charge, nominal members of my church, who care less than nothing for the moral condition of our community; consequently, their children menace and intimidate the children of parents who are favorably committed to our program. *Ignorance*—ignorance of the value of the work—is another grave hindrance to parental sympathy. The state recognizes this pathetic fact and clubs the monster with compulsory school laws and other weapons, but the church must do no violence. Her work is persuasive, and when that fails she must simply wait a more propitious time. But the week-day religious school *must* have the full sympathy of the fathers and the mothers to give momentum. Our records show that where the parents are interested in what we are trying to do, their children lead in attendance, deportment, study—EVERYTHING.

## III. AN APPROPRIATE PLACE FOR THE SCHOOL

An assured co-operation of the



public school and a sympathetic understanding between the parents and the minister will guarantee any week-day religious school. These are hopeful incentives pointing to a definite end. However right here the responsibility begins to shift. The old crew comes off and a new one comes on; school is adjourned for the day and the frazzle-end of the afternoon is all that is left. Everything is in a state of transition, even the minds of the children. Now, where shall the children meet for their new work? At once the school building is suggested. But this is neither the logical nor the psychological place, even if nobody registered an objection. The location of the modern school building is almost always ideal, purposely so, and the facilities are usually superior to any other available place; but the children go there five days in a week for thirty-six weeks, and anywhere else with them to break the monotony. In most cases the courthouse, and the city hall, and the lodge, and the clubhouse are all undesirable.

Then where shall the children have their week-day religious school? In one of the local churches, preferably the most accessible and best facilitated. Most church buildings are equipped with a piano, blackboards, charts, tables, and other apparatus for Sunday school work which is easily arranged for "group work" in the week-day religious school. We use the Methodist church because it is centrally located and the best equipped. It is up-town and only three blocks from the grammar school. We get the children at 2:30 every Wednesday afternoon, therefore, the church is comfortable for the prayer service in the winter evenings.

#### IV. GENERAL INTEREST WITHIN THE SCHOOL

Now visualize for just a moment. The teachers have transferred the children to us; the parents are in full sympathy with our plans; we have the advantage of location and equipment; the children are present, looking on, asking questions, and waiting for us to "start something." What are we going to start that will continue to move through the months? It is evident that the school must either win the child or else suffer defeat, for the whole program is voluntary and dependent upon the interest created and held within the school. But many contributaries compose this stream of interest. At least three elements enter the organization: first, the teachers; second, the classification; and third, the material. Selecting teachers is usu-

ally a difficult task. Three characteristics should be kept in mind throughout the search: cheerfulness, tactfulness, and aptitude. These qualities speak for themselves. My teachers are due the credit so often handed me. They are faithful, loyal, and full of pep and the children believe in them. They cleverly illustrate Paul's "diversity of gifts" to say nothing of the common gift—THE TONGUE.

The pupils are classified into groups of not more than ten. The fewer the better where suitable teachers can be secured. We exercise a freedom here that would not perhaps be wise to follow elsewhere. We study to group the child where it fits the best, irrespective of its grade in the public school or its class in the Sunday school. Each "group" is a working unit. Chapel devotion, for example, rotates from group to group. In pageantry, drills, and other exercises where few or many are used, the group remains the unit. Some may object to this method, but we get results from it and to us that is the ultimate goal. Responsibility is distributed to say the least, and that alone means much when dealing with a hundred children.

The proper material is always a stimulus to interest. As stated elsewhere, the devotional period of fifteen minutes each week is shared equally by the eight groups which rotate this service. This gives the group in charge ample time to plan and prepare something unique. No reward is offered for work done other than *attendance credits* which are given each week, and *honor certificates* which are awarded at the close of the school. Following the devotional is the "study period" of thirty minutes. Each child is given a "Lesson Sheet" one week in advance. This constitutes the *working base* for each group. The teacher gathers and adapts suitable material for her own group, that is, **ADDITIONAL** material wherever found. This all requires time but the reward is certain. These "Lesson Sheets" are clean and attractive (when first given out) and inexpensive, and so elastic that we prefer them to the "quarterlies" which carry a correlated supplement for the week-day religious school. There is a confusion about this system which tends to dull the interest either in the Sunday school or in the week-day religious school. The regular graded texts edited by the Northwestern Department of Religion and published by the Methodist Book Concern more nearly approaches the ideal, but parents unfamiliar with the program invariably object to buying so many books. They do not hesitate to invest in Gumpville oil stock, but religious textbooks for

their children are more or less a waste. Therefore, we eliminate this probable hindrance by getting out all of our material on the mimeograph. The last fifteen minutes are given to me, the director of the school. Object lessons, general questions, still pictures on the lesson, followed by a reel on some special subject of education. These are some of the ways we keep the children interested week after week throughout the terms of the public school. Our enrollment for the past year was one hundred. Our school is open to all. Incidentally, my teachers are all Methodists, but children from the homes of Baptists, Disciples, Presbyterians, and Roman Catholics were enrolled and did good work. We open ten days during vacation for our daily vacation Bible school. We give two picnics each year and "free tickets" every month to some good picture. It is indeed a challenge to every church of every faith in America.

#### TWO TYPES ON CONVERSION

In conversion, what matters is not the rate of speed with which you turn, but the angle through which you turn, and the direction in which you are left facing. Gypsy Smith once told me of a youth in a bad area of Chicago who was converted "all of a heap"—from a life of unspeakable shame to the service of Christ, from unbroken darkness and ignorance to a light which grew. That was undoubted conversion. But is it less conversion when a lad of the same age, well-trained, nicely mannered, carefully taught and disciplined in the rules and ideas of Christ, after years of unconscious development and perhaps months of half-conscious reflection, grows conscious of the direction in which he is looking? Though he cannot name a decisive hour (let alone a moment!), he does now know "Whose I am and whom I serve," he can say (perhaps with some surprise to find such a thing achieved): *'Tis done! the great transaction's done! I am my Lord's, and He is mine.*

T. R. Glover in *Saturday Papers*; George H. Doran Company.

#### WHAT IS TRUTH?

"Said one to me, 'You ministers don't preach the gospel right; You hem and haw and find excuse for sin in heaven's sight. Next Sunday preach the real thing, just give it to us straight; It's truth we want, most reverend sirs, in terms most up to date, 'So, sore ashamed, I sought my desk and pored my Bible o'er To get the truth the brother asked, the truth he hungered for. When Sunday came, I spoke the truth, which was that men should give A tenth of all they earn a year as long as they should live, 'I thought that brother sure would say, 'Your sermon, sir, was fine, Just preach that tithing truth again and count on me for mine.' But not a word he uttered as he passed without the roof, And never since has asked of me to preach the Gospel Truth."



# Advertising and Publicity

*By Robert Cashman, Business Manager, Chicago Theological Seminary*

*Jesus said:*

"Ye are the light of the world. A city that is set on a hill cannot be hid.

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

Matt. 5: 14-16.

**I**N these three little verses of scripture may be found a wealth of topics related to advertising and publicity.

There are many ways to advertise. In connection with these verses, those of us who live in Chicago doubtless will think at once of the Wrigley Building. While not particularly noted for its architecture, or for the material of which it is constructed, it still stands out as a shining light in Chicago: first, because of its strategic location, commanding, as it does, the attention of literally millions who pass by in the course of a year, on one of the most important and far-famed boulevards in the world. It is so situated, that it likewise commands the approach from the river, and it is a friendly messenger, both of greeting and farewell, to passengers on the lake. Its four-faced clock guides the destiny of many a traveler, and the magnificent views from its tower have been a delight to tourists from all parts of America.

Second, in addition to its strategic location, it shines forth with radiant beauty, all through the night. Its tower lights of green, red and white are a beacon to the ships on the lake, and those who have stood miles away on the beach at Jackson Park, and who have seen on a clear night the majesty of this white sentinel against a background of darkness, have wondered if they were dreaming! Or was it a fairy castle, at which they were looking?

Because of these two features alone, the name of "Wrigley" is known to millions throughout the world.

Why cannot the church be like this?

The church building itself is an advertisement of the congregation within. There are more than 100 Congregational churches in the Chicago area, and during the seminary's financial

campaign in 1923, it was my duty to visit all of these churches for purposes of organization. My method of approach may seem unusual. It covered three points:

- 1—I looked over the outside of the church
- 2—I went to see the minister's home
- 3—I conferred briefly with the minister

ency is kept reminded of the firm.

If this principle can be applied with success in business, may it not also apply to religion? If so, how much more effective it may become, if the publicity is well-directed.

Paid advertising, or even free publicity, is practically useless, unless there are goals to be reached; and one of the great oversights of many ministers is that they do not plan their



## "Goals in Publicity"

Paid advertising, or even free publicity, is practically useless, unless there are goals to be reached. One of the great oversights of many ministers is that they do not plan their work far enough ahead, or set their goals definitely enough to direct wisely their advertising and publicity.

(From the article)

After covering these items, I discovered that I could estimate somewhat accurately the probable co-operation of the church membership, both as to organization and financial support.

If I were the minister of a little church, I think I should want to paint it white, and I should set it in a background of green lawns and friendly trees and shrubs and flowers. I would keep its walls and windows clean, and its steps and roof repaired. I would put it at the head of the street, or at an intersection of two main highways. I would place a tower or a steeple upon it, and perhaps a radiant white cross to shine by night. And I would put my church on a hill, if possible; and these features in themselves, would be good advertising and publicity.

There is a large insurance firm in Chicago whose officers have reached the conclusion that it does not matter particularly what kind of publicity material is sent out to its clients, provided only that something goes out frequently to keep the name of the firm before the public. It may be a calendar, or a blotter, or a circular with some homely message, but the constitu-

work far enough ahead, or set their goals definitely enough to direct wisely their advertising and publicity.

The first suggestion, then, is to analyze the church program. President Ozora S. Davis carries the program of The Chicago Theological Seminary under four main headings:

- 1—Building
- 2—Teaching
- 3—Recruiting
- 4—Service to the Churches

There are certain features of the building program that are of great interest to architectural and technical journals, and the real estate sections of the daily press, which have no value whatever as religious or general news; and on the other hand, the development of the academic program may be of practically no interest to the ordinary layman, but may be considered as of great importance to teachers and other readers of educational magazines.

The main value of advertising and publicity is to develop a constituency that will support and carry out the ideals and plans of its leaders. Let us imagine then, that a church,

through its minister and his associates, has determined upon its program, which, for example, may include the development of the following:

- 1—Buildings and Grounds
- 2—Evangelistic and Missionary Endeavor
- 3—Organization and Membership
- 4—Religious Education
- 5—Service to the Community

At once, a flood of suggestions comes to us. Let us consult with the leading architect, and secure his recommendations for a five-year progressive program of improvement on our buildings and grounds. Let us talk with the zoning commission, the artists, and the gardeners of our community. Here, we will put in a memorial window; there, the Church School will plant a tree in tribute to a fallen soldier or a missionary; the hardware dealer will contribute the paint for the church, and the Men's Club will see that it is applied. Such items all make good publicity.

Are we seeking to increase our budget for the missionary program in which we are interested? Then let us secure stories and pictures of our foreign representative and his work. Perhaps he will send us an exhibit of costumes or materials from his field, for display in the banker's or the druggist's window. We will obtain speakers from the state and perhaps the national boards; or our Church School will prepare a missionary pageant.

If we can get people to thinking and talking of our work, or better still, to asking questions about it, we are promoting good publicity.

From the standpoint of a theological seminary, there is probably no service less dramatic, or one which has less publicity merit than the work of recruiting men for the Christian ministry. Many a church has taken so little interest in the question, that not a single man has been sent into the ministry from its membership in a generation. One of the prominent religious magazines refused to print our material on the subject, because its editor said it was naturally expected that seminaries would recruit men, and that inasmuch as the program was therefore nothing unusual, it could not receive publicity space.

We knew that unless we could get ministers and their congregations to talking about recruiting, we could not hope for any promising results from young men who might themselves feel called to the ministry, but who might secure no encouragement from those around them. Therefore, we must do something unusual.

(Continued on Page 157)

## Building the Service of Worship

**D**R. J. R. P. SCLATER devoted his Yale Lectures on Preaching for 1927 to the worship program of the church. They have been published under the title *The Public Worship of God*. In the opening lecture the service of worship is analyzed as follows:

### *The Approach*

- (a) The Call to Worship.
- (b) The Realization of the Presence of God.
- (c) The Prayer of Invocation.

### *The Act of Worship*

- (a) The Opening Adoration.

- (b) The Prayer of Confession, and for Pardon and Peace.
- (c) The First Divine Response.
- (d) The Prayer for Aid.
- (e) The Second Divine Response.
- (f) The Related Responses of Thanksgiving and Intercession.
- (g) The Symbol of Dedication.

As a practical application to this frame work he appends a simple yet complete order of service giving each of the component parts developed to the final vision.

### ORDER OF WORSHIP

#### I. *The Approach*

1. The Call. Minister. O come let us worship and bow down, let us kneel before the Lord, our Maker: for he is our God.
2. The Realization. People. Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory.
3. The Cry for Help. Minister. Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name: through Jesus Christ our Lord. Amen.

#### II. *The Worship*

1. Vision and Psalm. All people that on earth do dwell.  
Humility. Prayer of Confession for Pardon and for cleansing.
2. Vision and Deepened Humility. *The Law.* Deut. 6: 1-9.  
*The Anthem.* "Incline Thine Ear."
3. Vision bringing Vitality and Illumination and Thanksgiving, Intercession and Dedication. *The Lesson.* Romans 8: 31-39.  
*Hymn of Thanksgiving.* "All Hail the Power of Jesus' Name."  
*Prayer of Thanksgiving, Intercession and Lord's Prayer.*  
*Offertory.* Minister. Receive these symbols of Thy people's labor, Lord, and be pleased to use alike them and us for the Kingdom of Thy Son, for His Name's sake.  
(Announcements, if any).
4. The Particular Vision and Illumination. *Hymn.* "Oh, Master, Let me Walk With Thee."  
*Sermon.* Psalm 23: 3.  
*Brief Prayer.*  
*Hymn.* "The King of Love my Shepherd is."
5. The Final Vision and Gift of God. The Benediction.

(Continued from Page 156)

We selected nearly 100 of the leading ministers of the Middle West, and organized a wide-spread pulpit exchange in the interests of recruiting on a given day, reaching from Denver to Detroit, and from Duluth to St. Louis. The messages of these ministers were gathered and printed in advance, and 50,000 of them were distributed throughout the field.

What was the result? Multitudes were reached with the old message in a new way. Young men inclined toward the ministry who hesitated to talk with friends, felt free to counsel with strangers about the choice of a life work. Newspapers and religious magazines became interested and a wonderful foundation was laid for follow-up correspondence and personal interviews, with the result that the following summer, the Seminary's enrollment was more than doubled.

The movement cost a thousand dollars, but a contributor who had heard one of the messages became interested, and paid the bill with a single check. And this leads me to say that whenever a minister will start a forward movement intelligently, and with proper publicity, almost without exception, contributors will be found who are glad to pay the bills.

Not all advertising or publicity is confined to print. John Wanamaker brought people to his great department store in Philadelphia by organ concerts in the lobby of his building. Marshall Field's in Chicago is known by its windows; the Methodist Temple in the loop in Chicago, by its towering steeple; and the Straus Tower in Chicago, by its beautiful Westminster chimes.

One of The Chicago Seminary's best advertising features is its flags and pennants. On Sunday, the Christian flag is raised. On other days, Old Glory is alternated with the Seminary's pennants of red and gold. People talk about these flags and pennants, because they are different.

Many churches possess windows of rare design and color, but only a few churches illuminate them at night, so that they may be seen by the multitudes who pass by, most of whom never enter the church, and therefore never see the beauty of the windows.

There are, of course, many mediums of advertising and publicity available to the church, such as the following:

- 1—The religious and secular press
- 2—The church weekly calendar and monthly or quarterly publications
- 3—Annual calendars and year books, directories, reports, etc.
- 4—Display cards for hotels, street cars and other public places; also small announcement cards for general distribution



## The Two Doors

### The Door that No Man can Open, 1927 The Door that No Man can Shut, 1928

Two Sermons for the First Sunday of the Year

BY ALBERT E. PATCH

#### A. M. The Door that No Man can Open.

Text, Matt. 25:10. And the door was shut. To the careless virgins, a message of despair. To careful Christians, a message of hope. The door is shut;

- A. On mistakes and failures.  
Can't be opened.
- B. On sins.  
Remembered no more against us.
- C. On heartaches and hurts.  
Forgive and close the door.

In conclusion,

- A. Leave the door shut.  
Much sadness is due to going back of the door, 1927, and even into previous years.
- B. Remember that the door is closed behind you, not before you, as in the story of the virgins.

#### P. M. The Door that No Man can Shut.

Text, Rev. 3:8. Behold I have set before thee a door opened, which no man can shut. A text to stir one's imagination. A door is opened which only God can shut. An open door.

- A. See in it, A New Chance!  
Absolutely for you.  
A chance to be, and to do.
- B. Enter it with determination.  
"None can tell what heights are possible if only there be the will to power."
- C. Enter with faith.  
The God who opens the door will furnish the strength and guidance.  
Go in with the assurance of the companionship of Jesus.

In conclusion,

Remember again that it is a door opened before you, not behind you. Go forward. Before you is a land of promise. To look back may mean a pillar of salt.



(The cuts used in the above illustrated sermon can be purchased from the Church Management bulletin service at fifty cents each)

- 5—Electric and painted signs
- 6—Bulletin boards
- 7—Church stationery
- 8—Bells and chimes
- 9—Special bulletins, leaflets and programs
- 10—Denominational literature, emphasizing the larger activities of the church
- 11—Form letters and personal correspondence
- 12—Concerts, pageants and other public demonstrations

The subject of newspaper advertising and publicity is a whole story by itself, and must be covered in another message. Meantime, for those who are interested, we would earnestly recommend a most excellent little book entitled *The Newspaper and Religious Publicity*—by Richard Beall Niese, the News Editor of *The Nashville Tennessean*—published by Doran, New York.

Not long ago, at a strategic time in his political career, the governor of a



certain state was scheduled to give a campaign address at an out-door picnic where great crowds were expected to gather. When the day arrived, it was cold, and a steady rain was falling. Only a few friends were present to hear the governor, and there was very little enthusiasm. The picnic was a failure, but the governor's campaign was a success. Why? Because the governor's address had been prepared and distributed in advance. It was widely published, and was read by thousands in their homes.

There are multitudes of ways to advertise a church, both through paid promotional publicity channels, and through the spread of news in the religious and secular press. Ministers should be careful, however, that they do not promote a "forced publicity" reaching beyond the merits of their programs. It is better to have a good program and "satisfied customers" without publicity, than to have all the promotional publicity in the world, with discontent in the church.

If then, our goal is worthy, our program definite, and our organization complete, let us have courage and skill to tell our story not only to those who may be present to hear our preaching, but to the outside world as well, through the many channels of advertising and publicity which everywhere present themselves.

### THE PARADOX OF EVIL

A friend of mine was once crossing the Atlantic with a chemist whose field of experimentation was the manufacture of artificial perfumes. As they were standing by the rail one day, he asked my friend to close his eyes and held beneath his nose a small dial. "What do you smell?" he asked. "The most fragrant lilies of the valley I have ever known," replied my friend. "No," said the chemist, "what you are smelling is camphor balls." Out of a particularly obnoxious household article he had made a rare perfume. Something like that men have ever been doing with the experience of evil. As a matter of fact, history says that the noblest spirits have been souls turned forth from the white heat of the furnace of suffering. And the great proof of it is the supreme paradox of history—that from the most dastardly feat of evil man has ever committed, the crucifixion of Jesus, there has flowed forth into the world's life the greatest power to redeem mankind and banish evil. It is as though evil, when it is too insufferable, becomes its own undoing. It was so in the Cross of Jesus. It may be that this is a final proof that, in spite of all superficial evidence to the contrary, our world is in the ultimate control of God.—Henry P. Van Dusen in "In Quest of Life's Meaning"; Association Press.

## A New Order for Young People

By V. A. Hargis

TO every live minister, there is no greater problem today than that of how to attract, hold and vitally interest the older group of the young people of his church. Having been vitally interested in young people's work throughout my ministry, and still feeling something of the tingle of the "young-blood" in my own veins, I have watched the rise and fall of young people's work coming under my observation with a growing sense of defeat. For about the time the average society has trained a corps of workers until they are capable of doing some real constructive work and making the society glow with efficiency, warmth, enthusiasm and attractiveness, they are interested in something else and gone.

I have also observed and repeatedly been struck by the phenomenal growth and attractiveness of young people's fraternities, both within and without the schools. Again and again I have longed to bring these two agencies together and mesh the gears of attractiveness, beauty of ceremony and dramatic presentation of truth of ritualistic fraternalism with the machinery of young people's societies, such as Epworth Leagues and Christian Endeavor, in their unexcelled four square programs of Christian living which include, spiritual development, world evangelism, social service and recreation and culture. The culmination of this desire has been the creation and organization of a secret society for the groups in question known as The Fidelis Fraternity, which I believe, will serve as an effective transmission, capable of transforming the half used and squeaky machinery of any young people's society into a going concern.

The initiatory service is two hours in length and has a cast of thirty-six characters, all of whom are costumed. The number of characters, however, can be reduced to twelve. The work has been divided into two sections called the Roman and Maltese Cross divisions consisting of four degrees each. The obligation is free from all vain swearing, but binding and must be committed to memory before the candidate may be passed from the Roman Cross to the Maltese Cross division.

The room where work is done is arranged with the altar in the center. The altar consists of a Maltese Cross mounted horizontally upon a pedestal, in the center of which is a small Roman Cross lighted with electric candle flames. This cross provides the only light in the room at the time

of initiation except the stereopticon and spot lights which accentuate the various scenes.

Arranged about the sides of the room, corresponding to the four points of the emblem, are four pedestals where are stationed the four vice presidents. The president's station is at the center of the room near the altar. There are no high sounding, unreal titles. Throughout the ceremony, everything is portrayed on the plane of real life.

The candidate begins the pilgrimage in quest of life's enduring values and is escorted to four points which represent the Biblical story of man's endeavor to satisfy his religious instincts, but does not find that for which he seeks until he comes again to the place representing Calvary.

The second, or Maltese Cross division, is based upon modern church history, the candidate representing an early Christian, Martin Luther, John Wesley, an Epworthian or Endeavorer, respectively.

All candidates take the same work and use the same signs and symbols until they come to the final degree where two routes are offered and the four square program of the two great young people's societies is outlined according to the society from which they belong.

Applicants must be members in good standing of either the Christian Endeavor or the Epworth League societies between the ages of sixteen and thirty-five years of age. Funds for adequately carrying on the work of philanthropy, benevolence, social activities and purchasing of pins and regalia are provided by an initiation fee of five dollars and dues of two dollars per year. The ritual is copyrighted and other equipment protected by design patents and may be obtained through the Grand Chapter at El Reno, Okla.

This paper is the best of the kind I have used. Several ministers have seen it in my study and have at once become subscribers.

—C. C. Bonnell, Aurora, Ind.

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"Church Management" gets better with each issue.

—Elmer Ward Coles, South Bend, Ind.

# Christianize Christmas!

By Leslie E. Dunkin

**"CHRISTIANIZE Christmas!"** may seem to be an unnecessary consideration in our so-called Christian America, yet not much of an investigation is necessary to reveal how un-Christian and pagan has become our national holiday event that was founded on one of the greatest events in the life and history of Christianity. In 1926 nearly \$400,000,000 were accumulated in Christmas savings clubs by 7,800,000 people in the United States. This sum is twenty-seven per cent or \$85,000,000 more than the previous year's, and the membership has increased 11½ per cent. The average distribution was \$51.32 for each member as against \$44.88 in 1925. Checks to the 1926 members varied from \$12.50 to \$1,000. It was estimated that \$179,421,380 of the Christmas savings flowed into the country's stores to pay for Christmas purchases, \$110,146,500 being deposited in permanent thrift and savings accounts, \$47,186,382 paying insurance premiums and mortgage interests, \$42,761,190 going for taxes, and \$18,752,648 being applied on fixed charges maturing in the holiday season. How much of this vast accumulated wealth was turned into strictly religious or Christian channels? Practically none of it.

Then there is the enormous amount of selfishness and extravagance in the exchange of Christmas gifts. We speak of it as the splendid Christmas spirit of giving. Yet what would Jesus Christ think of it were He to return in body for some anniversary of His birth? The pagan custom of Santa Claus is not much assistance in Christianizing Christmas.

Business has capitalized the opportunities offered to it by the accumulation of so much wealth in the Christmas savings clubs. Why should not the church of Jesus Christ, the babe of Bethlehem, take advantage of the established custom? If a Christian has a savings club for himself, the church has an opportunity to appeal to him for a Christmas savings club for Christian work. A special campaign can be made at the time new Christmas clubs are organized at the banks, to have members of the church or of any of the organizations in it, to have a Christmas Savings Club made up for the church to be paid by these people. The banks will be glad to make the entry in the name of the church with the individual's name below it, designating who is to make the payments

Business would commercialize Christmas; recreation would paganize it; surely the message of the church for this fast age must be, "Christianize it." Mr. Dunkin shows a number of ways in which the minister may help spread the real song of the birthday of the Christ.

and who is to receive the credit on the church books when the final check is sent to the treasurer.

This money might be used for a special missionary offering, to help to remove some indebtedness on the church, or to furnish funds for some special and needed work in the church program.

The people can be urged to have Christian purposes in the wide exchange of Christmas gifts with others. The Bible in its many different forms of publication is an ideal gift for a Christian to make to some friend. Religious and missionary books might be included in the Christmas shopping lists. What better remembrance can be given than a year's subscription to some religious publication, such as the church weekly, the missionary monthly, or any of the many other good religious papers and magazines? This would be a gift that would keep coming during the year. Religious pictures or paintings are appropriate for the Christmas season. One young man in college gave a tinted framed picture by Hoffman of "The Boy Jesus" to each of his college chums. It was something out of the ordinary run of Christmas gifts. Best of all, there was a splendid Christian purpose back of the gift. If a scrap-book is to be made for some small child, this can be filled with Bible and religious pictures. Christianity can be woven into a large per cent of the gifts that are exchanged.

The Bible stories and spirit can be emphasized rather than the pagan customs. As commendable as the story of Santa Claus may seem to be, yet the Christmas stories in the Bible are much more commendable. These need no explanation later. The gifts of Santa Claus can not compare with the gifts from God and from Jesus Christ, or from friends and loved ones given in a Christian spirit. People will never outgrow these. Why include Santa Claus and the other pagan cus-

toms in the Christmas programs when the Bible incidents surrounding the birth of Christ are so full of helpful and permanent suggestions?

The holiday decorations can include more of the Christian atmosphere than is true in many instances. The star of Bethlehem is a good window decoration for the homes and has a meaning back of it that the wreaths do not have. This can also be used in other Christmas decorations. The same policy can be followed in the selection of Christmas cards.

The church of Jesus Christ can capitalize on the popular idea of gifts at Christmas time. While the people are busy exchanging gifts among themselves, they can be reminded that it is Christ's birthday and He should be remembered. The "White Gifts To The King" need not be money. One church urged all the members to take an inventory of their lives to find the most important tangible gift each person would be willing to give to the babe of Bethlehem. A neat Christmas card was given to each member to write the gift on it and sign the name. Such gifts included taking a Sunday school class, helping in the choir, giving a certain afternoon each week for calling on people for the church and many other opportunities of help and service in the church work. At the Christmas program the different gifts to Christ were read to the audience without giving the names of the givers. The pastor and the different leaders kept a record of the names and the gifts with a view to increasing the efficiency of the church in the community.

The Christmas season as well as the Easter time is a good time for personal evangelism. No gift to Christ is so important as the gift of the heart and the whole life. This will help to put the Christian ideals into the Christmas spirit.

## AS MUCH ALIKE AS TWINS

A group at Columbia University has been studying the mental and physical characteristics of twins to see just how much truth there is in the phrase, "As much alike as twins."

158 pairs of twins were made the subject of the study. Sixty-three pairs looked so much alike it was difficult to tell one from another. On the whole the finding justified the old phrase.

It was found that twins are about twice as much alike mentally as are brothers and sisters of different ages.

Boy-girl twins are not so much alike as girl twins or boy twins.

Twins of the same sex who look alike are more nearly the same mentally than those who look distinctly different.

The physical appearance is a pretty good indication of the comparative mentality. If they look alike, they are apt to think alike.



## Why I Stay in the Ministry

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compensation I have become a multi-millionaire in friends, private satisfaction, public esteem and confidence, gratitude, appreciation and influence. With all of this to my credit, I cannot afford to leave the ministry.

Because of my profession I am extended every courtesy. I can see the biggest business man in our city without the slightest delay from secretaries, counter-clerks or doormen. Filling-station attendants, when they learn who I am, go to extreme pains to care for my car's every need, waiters in hotels and restaurants are solicitous and kind, clerks in the stores are, without exception, the last word in helpfulness when I make my wants known. My wife and children are shown every possible favor wherever they go because I am a minister. Visiting royalty could have no kinder attention nor more genuine courtesy than I and my family have, because I am a preacher.

I know what it means to be out of work. We conduct an employment bureau in connection with our church and the stream of applicants for help is sometimes depressing indeed. I have served on industrial commissions and one day, several years ago, I helped to register twelve hundred jobless men in eight hours. I shall never forget the agony of those eight hours.

But I have not been out of work one day in twenty years, and there is no prospect of being out of a job so long as health and good behavior hold out. My job has not always been the one that I would have chosen, and there may be drawbacks to it, but it has been a position that I was justified in giving my best to, and one that was generously rewarding. I have never lost one hour because of a strike, lock-out, business depression, change of management, closing of a branch, boycott, shut down, lay-off or walk-out. My hours are long, but I would not shorten them for the latest hours are sometimes the most profitable. *I am going to stay in the ministry because it is a steady job.*

There is a rationalist lecturer in our city who advertises himself as "A free mind on a free platform." I know of another man who would not go into the ministry because he wanted to be free to think. But I am staying in the ministry because it permits me to enjoy freedom.

I write a daily editorial for a syndicate of newspapers which circulate at the rate of nearly three million per day. But every line I write has to pass under the eye of the managing editor. I was once offered a political job if I would "go along with the crowd."

On one or two occasions business groups have told me they did not want me to speak about prohibition, or some such other theme (they never made the suggestion again) when inviting me to address their banquet or convention. But in all the twenty years I have spent in a pulpit (I have been in two different denominations) I have never had a "leading laymen" tell me what I should or should not say on any subject, religious, political or industrial. So far as I know, no man has ever cut his subscription to the church expenses because he did not like what I said. Yet in every church I have ever served there have been those men who differed with me radically on those themes. But I have been free to say what I thought.

*I am going to stay in the ministry because of the variety and interest in it.* I spent my morning in my study, as usual, one day some time ago and then went down town at noon to address the Commonwealth Club on "What I learned on the Crime Commission." As soon as I could get away I spent an hour and a half in the hospitals visiting sick folk. At 3:30 I was addressing a woman's club on the theme "Famous Women in Social Service." At 4:30 I arrived at the city hall for a meeting of the mayor's juvenile crime commission, at 5:30 I was at home with my own boy. At 6:30 I was at a banquet of taxi-drivers, speaking on the theme "The High Cost of Low Living" and at 8:00 o'clock I was leading my prayer meeting at the church. I have had a funeral, three weddings, two special business men's convention addresses, a college banquet and a high school assembly address all on the same day. I'd like to see a movie-director beat that for variety!

*I am going to stay in the ministry because of its human interest.* What cub-reporter ever stumbled onto a more interesting story than I found the morning I was called over to the—home? Two little girls deserted by a father and mother sixteen years ago had been reared by a guardian. Now they were to meet, for the first time within their memory, their parents, and I was asked to be present. Then there was that young Chinaman who came to our city penniless and worked his way through the university selling Chinese handkerchiefs, meanwhile buying a fine automobile—all the while making me his confidant and counsellor. Or what about the woman who died suddenly in the city hospital, leaving in my charge a fifteen year old daughter whose father was in the insane asylum. Three years of guardianship followed that pastoral call. And then there was the woman who came clear across

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## Memory Hymn and Psalm

The Park Memorial Baptist Church of Springfield, Massachusetts, is another one which believes in giving people a chance to truly memorize the great hymns of the church and the best of the psalms. One hymn and one psalm are selected each month. These are then printed in the calendar and used every Sunday of that month. For the month of October the first psalm is the memory psalm and the hymn selected was *Onward, Christian Soldiers*.

## Two Ways of Electing the Board

The minister, First Christian Church, Port Arthur, Texas, felt that the church ought to have a more democratic way of electing the church board. So he presented it to the congregation through the pages of the weekly church periodical in this way:

### Way No. 1 for Church Board Selection (The past plan here)

1. The Chairman of the Church Board appoints a Nominating Committee to select nominees for elders, deacons and deaconesses.
2. This Committee is composed entirely of members of the Church Board.
3. The Committee makes its selections for these officers, and reports back to the Church Board.
4. The Church Board adds to or takes from the list of names presented by the Nominating Committee.
5. The Nominating Committee, of Board members, presents a list of nominees approved by the Church Board, to the congregation for what is a "rubber stamp" approval.
6. There is little choice for the member in the pew. He hesitates to scratch a name, and he hesitates to write in a name. Instead of his own will being supreme in the selection, he usually passively approves the will and selection of others.
7. The voice of the congregation is not especially sought in the nominating of members. Usually a Committee of three Board Members, working with the Board Chairman, selects these nominees. Many times willing and earnest workers are overlooked. Generally this means a continuation of former members and perpetuation of the old board.
8. No deaconesses are now on the Board.
9. Formerly, when deaconesses were on the Board, husband and wife might be Board members at the same time.

### Which way do you prefer?

### Way No. 2 for Church Board Selection (Scriptural and practical)

1. The congregation votes to have a stated number of elders, deacons, and also to have deaconesses; for instance, 6 elders, 15 deacons, and 6 deaconesses.
2. The congregation votes, in the interest of the broadest representation of the members, that no husband and wife shall be on the Board at the same time.
3. The congregation votes that any member of the church may nominate whomsoever he or she chooses for these three offices, in this manner: write the names of men and women nominated on a slip of paper, sign your name as nominator, and drop in the locked box in the vestibule, not later than last Lord's Day in November.
4. Under this plan any and every man and woman in the church may have equal power in presenting nominations.
5. Under this plan every man and woman in the congregation is eligible for office.
6. The list of nominations shall be published in the first issue of "The Christian" in December.
7. An election Committee shall be selected whose duty shall be to prepare a ballot containing all nominations for these officers.
8. A printed ballot shall be given to every voter at election time.
9. The nominees receiving the highest number of votes cast, in accordance with the number of officers to be chosen, shall be elected.
10. The personal choice of every member is thus fully exercised.

### Which way do you prefer?



# The Most Useful Book

In announcing this contest we emphasized the word *useful*. One of the things we are interested in discovering is just how a minister finds his reading useful. One caller in the office said that he was tempted to write on *Elmer Gantry*, for that had been the most useful to him. It stimulated him to help keep his own life and that of his fellows clean and healthy. In that sense it certainly would have belonged in this contest.

The writers who have received the prizes have each emphasized in their letters some specific way in which the selected book has had this quality of usefulness.

## FIRST PRIZE

### *THE LIFE OF ALEXANDER WHYTE, D. D.*

By G. F. Barber

(George H. Doran Company)

William Tait Patterson,  
4400 Floral Avenue,  
Norwood, Ohio.

1. It helped the soul of the preacher.
2. Encouraged the use of the interleaved Bible.

The book in my past year's reading that undoubtedly has been of greatest help to me is not one of the newest. It is *The Life of Alexander Whyte, D. D.* by G. F. Barbour, (George H. Doran Company). It is a book for preachers to read and to be thankful for.

There is the human interest of it. The shadows of poverty and illegitimacy; the self-sacrifice of the devoted mother; the influence of minister, Sabbath school teacher, fellow apprentice in the shoemaker's shop, the book-loving weaver—common things and common folk, but all helping to mold one of the greatest preachers of Scotland.

There is the record of hard, earnest, slogging work having its ultimate reward in a position of highest influence. The account of his prodigious reading all through the years stirs a man, full of committee meetings and the like, to watch his minutes and put them to usury. And this was but a part of his steady, faithful unremitting preparation for pulpit and classroom. In the first sermon he preached in Free St. George's he spoke of what he planned for his ministry:

"To interest the young in the church, and in good books, and in

good men, and in good works. . . . To teach you all how to read and use your Bibles wisely and with profit, . . . to press continually the sovereign place of prayer in the Christian life, and to set Christ in His fullness continually before you."

There was his work as a pastor. There is a chapter entitled "Dr. Whyte as Pastor and Friend" that I have reread more than once. It is an inspiration to any minister. He visited faithfully and he kept in constant contact with all his people, rich and poor.

And there was his Interleaved Bible. In 1901 he sent one to his nephew, Hubert L. Simpson, who was preparing for the ministry. He told him that for more than forty years hardly a day had passed that notes were not entered in his own copy. He testified that references entered "years and years ago" were being used by him. He urged him to start in his at once, to take a volume of first-rate sermons and enter the texts.

Reading that I glanced at those fine books from Simpson's pen that are on my shelves and wondered how much stored-up material he was finding in his Interleaved Bible.

And so the idea that had been in my own mind for some time was matured, and as a result my own interleaved Bible sits on my study table. Dr. Whyte's only trouble with his was its lack of sufficient capacity. Modern methods have overcome that, and the one on my table is mechanically superior to his—but that is another story!

## SECOND PRIZE

### *KNOW YOUR BIBLE By Amos R. Wells*

(W. A. Wilde Company)

Vernon A. Crawford,  
Presbyterian Church,  
Brevard, N. C.

1. It helped the preacher to know his Bible.
2. It furnished an interesting feature for the midweek service.

What book has meant most to me during this past year? Let me name it at once. It is Amos R. Wells' *Know Your Bible*, published by W. A. Wilde Company, Boston.

First. It has set me earnestly at work to know the Bible. In my recent preparation for the ministry the studies emphasized were subjects related to the Bible, but not the Bible itself.

*Know Your Bible* has revealed to me my inability to answer definitely questions requiring specific, though not necessarily minute, knowledge of the Bible. (Nor is my case unique, for other young ministers with whom I have talked confess to a like experience). Having this weakness exposed, I have set about to correct it.

Second. It has furnished an interesting feature of the mid-week service. Before each such service I prepare a mimeographed list of ten questions from *Know Your Bible*. During the service these lists, with pencils, are distributed. After a few minutes the correct answers with the references are given, and each person grades his own paper, each question counting two points. I then call for a show of hands to discover who have made the largest scores. This has proved an interesting part of our service for several months.

Third. *Know Your Bible* has inspired members to read the Bible more. The use of the questions at the mid-week service has revealed to many their ignorance of the Word of God, and I am finding an increasing interest in the reading of the Bible.

For these three reasons I give *Know Your Bible* first place as the book that has during the past year helped me most.

## THIRD PRIZE

### *HYMNS AND HYMN WRITERS OF THE CHURCH*

By Nutter and Tillett

(Abingdon Press)

John D. Clinton,  
Fayette, Iowa.

1. It gives the preacher an exposition of his hymnal.
2. It provides material for dramatic hymn sermons.

In a service with a dramatic slant to it, I sat in the one light in the auditorium, whittling on a wooden cross. As the form of the cross became recognizable to the audience, the organist from his console in the dark, began to play, "Am I a Soldier of the Cross?" I began to tell the story of Isaac Watts, discouraged, criticized, refused admission at the university, yet going ahead to invent new hymns like the one now listened to. The organ rose in volume, I lifted my cross and the audience, standing, lifted that first

verse there in the dark and a prayer finished the service.

This was made possible by the book named above. No other book is so largely used by Christian people as their church hymnal. The preacher knows that a poem is always effective. The hymnal is really a book of religious poems. When it is well indexed it is doubly valuable. *Hymns and Hymn Writers of the Church* is an exposition of these poems.

With it opening a hymnal is like being personally conducted through a Lausanne Conference in print. Here a profligate sailor meets a libelous editor; the sainted soul is just across from flaming youth; the poetry of the majestic lyric divides space with the popular song; and all types of Christians, Catholic and Protestant, join to make a joyful noise unto the Lord.

(The hymns in this book correspond with those in the Methodist Hymnal, but this is not a serious difficulty to those using other hymnals as the great hymns of the faith are found in all).

Other books recommended for their usefulness included:

*Microbe Hunters* by Paul De. Kriuf (Harcourt Brace)

*How Jesus Met Life Problems* by Harrison S. Elliott (Association)

*Adventurous Religion* by Harry Emerson Fosdick (Harper)

*The Life of Prayer in a World of Science* by Williams Adams Brown (Scribner's)

*These Twelve* by Charles R. Brown (Century)

*The Principles of Preaching* by R. J. Wardell (Kelley)

*The Superfluous Man* by Milton M. Brown (Standard)

*James Bryce* by H. A. Fisher (Macmillan)

*Dictionary of the Bible* (one volume) by James Hastings (Scribner's)

*Messages of Hope* by George Matheson (Doran)

*The Christ of the India Road* by E. Stanley Jones (Abingdon)

### MY SWEETHEART

I've the loveliest little daughter,  
Just as cute as she can be;  
And the sweetest thing about her,  
She's so very nice to me.  
Brings my fav'rite book and slippers,  
Seats me in my easy chair,  
With her dainty dimpled fingers  
Pats my necktie, smooths my hair.  
Then she tells me I'm her sweetheart,  
Comes and sits upon my knee,  
All the time I'm vaguely wondering  
Why she is so good to me.  
Kisses me and calls me Honey;  
Then in accents sweet and low,  
Murmurs, "Dad, I need some money,"  
And I really can't say "No."

### SPIRIT OF THE CHRISTMAS SEASON

By Rev. Alan Pressley Wilson

*"At Christmas be merry, and thankful  
withal,  
And feast thy poor neighbors, the great  
with the small."*

So wrote the poet, Tusser, many years ago, but the suggestion is just as pertinent today as it was then. If anything, we need to be reminded of our duty to our fellowman more today than our fathers did, more today, indeed, than ever before. This is true because the need for brotherhood is even more patent than at any other period in the history of the world.

We live in an age when we think solely of ourselves and our immediate family and we should have brought to our attention the fact that we owe a debt to our neighbor and that that debt should be paid. The story is told of a rich man who prayed: "Oh, Lord! bless me and my wife, my son John and his wife; us four and no more!"

We blush for shame that there could be found one who is so narrow yet I am assured that such people exist today. There are those who, when they have satisfied the needs of their own, assume a self-satisfied air and say that they have done their whole duty. Approach such a person and remind him of the need of a friend or a neighbor and he will ask the time-worn question, "Am I my brother's keeper?" Haven't I enough to do to look after my own family?" The teachings of Jesus Christ answer the first question in the affirmative (and the latter in the negative) with even more emphasis than God answered Cain when he originated the selfish inquiry. Jesus taught that the decalogue is summed up in the greater commandment, "Thou shalt love thy neighbor as thyself," and His definition of "neighbor" is any one who needs our help. Territorial or other limitations do not apply when the case of one in need is before us.

There is no geographical limitation when we are extending the hand of assistance to one who needs our help: wherever there is found one or more whom we can (and should) assist, there neighborliness must begin.

A minister once approached one of his parishioners with the request for a contribution for the purpose of doing Christian work abroad. The particular field he had in mind was China. The man replied that he was willing to help his neighbors but did not think he was called upon to help those as far away as China.

"Whom do you consider your neighbor?" asked the minister. "The man whose farm adjoins mine," was the prompt reply. "How far down into the earth does your land extend?" was the next question and the farmer just as promptly answered, "To the center!" "Very well," said the minister, quickly, "There is a man down in China whose land adjoins yours at the center of the earth; he is therefore your neighbor and needs your help!" This was a new thought to the slow-going church member. He learned his lesson and we need to learn the same. Only as we do so will we be able to broaden our lives into the fulness of the life of Jesus the Christ.

The application of the teaching of Jesus to business and society would produce a perpetual Christmas season: a time of peace and joy and happiness lasting throughout the year.

The cheap giving of presents or money, however, does not constitute Christmas; as well expect a bouquet of flowers (however lovely) to constitute summer! The Christmas spirit, rather than the Christmas show, honors Him whose birth, no less than His life, was the greatest Christmas gift the world ever has received. The Christmas spirit brings us into closer touch with Him whose very life was an exemplification of the precept, "It is more blessed to give than to receive."

As we celebrate the anniversary of the birth of Jesus let not the going down of the sun mark the decline of the Christmas spirit but, as the days come and go, and we enter the new year, let us each one reach out the loving hand to the sick, the unfortunate and the outcast, remembering that Jesus, the Christ, said, "Inasmuch as ye have done it unto the least of one of these, my brethren, ye have done it unto me!"

Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

Having wasted all the yesterdays, we sit down today knowing that tomorrow will richly reward us.

Why not let us send some of  
these plates  
ON APPROVAL?  
Don't send any money; see  
before you pay—that's  
our way



No. 63/44. *New Style Collection Plate.* Diameter nine inches, plush lined; convex side means double the capacity of ordinary plate; flange on bottom permits stacking any number. Brown mahogany finish or imitation golden oak finish... \$2.65  
Genuine walnut ..... \$3.00

No. 63/46. *Plate.* \*Same as 63/44 but ten inches in diameter. Brown mahogany finish or imitation golden oak finish... \$2.95  
Genuine walnut ..... \$3.30

Pews, Pulpits, Chairs, Altars, Tables  
Book Racks, Bulletin and Hymn Boards  
Fonts, Sunday School Equipment  
Communion Ware  
Pulpit and Choir Gowns  
Catalogs Mailed Free

De Moulin Bros. & Co.  
1163 South 4th St., Greenville, Illinois



# Ancient Examples of Religious Advertising

*By H. F. Vermillion, D.D., El Paso, Texas*

THE ancients knew nothing of advertising in the sense in which that word is now employed. They published no newspapers. They put up no billboards. They got out no posters or hand bills and they employed no direct-by-mail methods of moving their merchandise.

However, in a true sense advertising is, at least, as old as civilization. Ever since men began to form tribes and clans and to recognize common needs and interests they have found ways to impart information and to arouse action of entire groups for religious, social and commercial purposes. The earliest records of the race also inform us that various groups at the dawn of civilization formed offensive and defensive alliances for military purposes and trade agreements and that their methods of informing and summoning the tribes to action were expeditious and effective.

Nor were the religious leaders of those times slow to advertise their ideas and activities. They advertised their objects of worship by means of pictures in caves and on cliffs and stones. They carved them in stone and wood and molded them in metal. They had their altars and their priests, their oracles and their feasts. To these the religious leaders summoned the people by every means of publicity. By the fear of their deities they summoned the people to appease the wrath of the gods. By promising supernatural aid to their devotees they secured vast wealth from pilgrims and intercessors from all lands.

At a time when civilization was still young the priests often held the people under a stronger bond than the civil and military powers. The organized and revered priesthood secured so strong a hold upon the people through connective and continuous publicity that often they were able to overthrow any dynasty that opposed them and to survive and control any conquering tribes that overran their lands.

In Mesopotamia, in Egypt, in India and in China ancient religious leaders so advertised and popularized their ideas that their converts carried these ideas into all parts of their lands and so persistent were their efforts and so effective their methods that those ideas became embedded in the social life of

the world and have survived until the present time. Who has not read or heard of the sacred books of Zoroaster and Confucius and the teachings of Buddha? Who has not read of the priests of On and the magicians of Egypt, of the Oracle of Delphi and the Temple of Janus, of the Pontifex Maximus and the vestal virgins? Who has not been thrilled by the religious stories of the patriarchs, lawgivers, rulers and prophets of Hebrew history? Who does not know about Jesus, the untutored Galilean Jew, and his methods of getting the message of his new religion over to the people of his time so that they would respond to that message? Who that is interested in religion does not know of the successful propaganda of Savonarola, of Martin Luther and of John Wesley?

If the leaders of these religious movements had not understood the laws of advertising and used them successfully, their ideas would have perished with them and history would not record their names.

It would be interesting to go over the history of religion and study the publicity methods of religious leaders in bringing about great religious movements. The brevity of this discussion prevents such a study here, but we may profit by briefly reviewing a few of them. For the purpose of securing cases likely to be familiar I take them from the sacred Hebrew and Christian scriptures.

## MOSES

Let us consider the case of Moses. He was the real founder of the Hebrew nation and of the Hebrew religion. There were three occasions in his life when he had to inform and influence not only the leaders but the masses of the people. The first of these occasions was the Exodus from Egypt, the second was the giving of the law at Sinai and the third was a great review and confirmation of his work at the end of his career on the borders of Palestine.

## IN EGYPT

Moses began his public leadership of the Hebrews upon his return to Egypt after forty years of absence. He had intended to undertake the deliverance of the Hebrews and had no notion of leaving Egypt. But the Hebrews did

not accept him and one of them threatened to have him killed for slaying an Egyptian. This frightened him and he ran away. But he came back after forty years of absence. Let us see how he used the principles of advertising in selling his leadership to the people.

First, he secured attention by summoning the elders and having them announce his presence to the people.

Second, he gave the people the information that Jehovah had appointed him to deliver them from bondage and return them to Palestine.

Third, he convinced them of his sincerity and truthfulness by manifestations of divine power.

Fourth, he sold his ideas to the whole race and kept them sold by continuity of demonstration and publicity.

Fifth, but since Moses had to secure the consent of the Egyptians, he had a still more difficult problem. The Egyptians would not readily part with several hundreds of thousands of servants. So Moses had to sell his idea to Pharaoh. How did he do it?

First, he secured the attention of Pharaoh by demanding and securing an audience with him.

Second, he gave Pharaoh his stock of information.

Third, he produced such a convincing and terrible array of proofs of his divine appointment for this work, including the ten plagues culminating in the death of the first-born, that he was oversold to the Egyptians, and the Hebrews including Moses were thrust out of Egypt.

From the day of Moses' first audience with Pharaoh until the Israelites were beyond the Red Sea Moses was the most talked of man in Egypt.

## AT SINAI

Moses found the Hebrews without any system of law or worship. As soon as they were a safe distance from Egypt and had become sufficiently accustomed to wilderness life he prepared and presented from Jehovah laws governing their religious, civil and social lives. It is difficult to get highly civilized peoples to adopt completely any system of laws prepared for them and especially such far reaching and fundamental laws as were proposed by



Moses for the Hebrews. Full information, long periods of discussion and the citation of the successful operation of similar laws are usually necessary, in addition to all known methods of publicity, for the acceptance of fundamental law or radical political changes. How did Moses secure the acceptance of these laws?

First, he announced God's purpose to give the law and ordered the people to cleanse themselves and present themselves at the foot of the mountain, but not to touch it. Boundaries were carefully marked.

Second, information was carried to every part of the camp that Jehovah was about to appear and give laws for their guidance.

Third, God gave a very spectacular and sensational manifestation of his presence and called Moses into the mountain. Moses returned with shining, awe inspiring face that must be veiled because of its brightness. He brought with him the laws and the pattern of the tabernacle and the tables of stone.

Fourth, the people were sold on the proposition and continuity of publicity has kept the laws of Moses before the world for more than three thousand years and has given them the force of a divine dictum to hundreds of millions of people until this very day.

#### AT HOREB, THE FINAL ACT

Moses knew the liability of people to change their habits and to forget their leaders. He also knew the value of repetition and continuity of publicity to keep ideas alive and business going. So he wisely planned for the perpetuation of the religion and laws which he had given. While he was on the borders of Canaan and just before his death he completed in a wonderful way his life's work. What were the steps of this final act?

First, he called an assembly, announced his approaching death and appointed Joshua as his successor.

Second, as a good advertiser he repeated his message by recounting at great length for a number of days in a series of really great addresses the events of his life and the laws he had given and the mighty works of God.

Third, he enjoined and arranged for perpetuity in teaching and observing these laws.

Fourth, he secured the promise of the people to make a covenant of ratification and perpetual observance of the law on Mount Ebal and Mount Gerizim after they should reach the land of promise. Thus Moses completed the whole process of successful advertising and left a name that is second to one only in the history of the world.

#### ELIJAH

Take the case of Elijah and his great success at Mount Carmel. The wicked King of Israel, Ahab, had a strong minded but more wicked queen named Jezebel. You have probably heard of her. These wicked rulers sought to stamp out the worship of God and to substitute the licentious worship of various heathen gods. The worship of Baal had become the state religion. The laws of Moses were disregarded and moral wickedness was reeking and rampant. Jehovah sent Elijah to Rahab to put the worship of God back into the lives of the people. Let us see how he did it.

First, he met Ahab, the king, and appointed him an unwilling publicity agent for the enterprise and Ahab got the word to the people. That was the best way to interest them. Not every prophet can get an earthly monarch as his publicity man.

Second, he called a general assembly of friends and foes, mostly foes, for a contest and a demonstration. Every sport in the land was probably there offering to bet on the outcome with the odds against Elijah. The interest was high.

Third, Elijah took every precaution against any accusation of fraud by having his altar, wood and sacrifice thoroughly drenched with water. The people had been tricked and duped by wicked priests and prophets and Elijah wanted them to know that he practiced "truth in advertising" and delivered the "goods as advertised."

Fourth, the fire came from heaven and Elijah sold the whole crowd and put a lot of dirty frauds out of business.

#### JESUS OF NAZARETH

"Others have labored and ye have entered into their labors." These were the words of Jesus to his disciples. He was talking about the cumulative results of publicity. The law of Moses and the published works of the prophets had been a preparation for the work of Jesus. Whether he was divine or not, it is beyond controversy that Jesus claimed in himself and for himself the fulfillment of many of the prophecies and symbols of the Old Testament and taught his disciples to make for him such claims. In identifying himself with Moses and the prophets he gained prestige because these were already well known and accepted. In addition to his claim of fulfilling the law and the prophets he used many of the best known methods of advertising.

First, he had a herald—John the

## A Winter's Cruise in Religious Education

The First Congregational Church of Sherburne, N. Y., Rev. Herbert H. Deek, minister, has announced a number of courses in religious education under the attractive title of *A Winter's Cruise in Strange Lands*. The cruise offers for different tours as follows:

*Tour One:* Ten weeks in the newly discovered countries of boyland and girlland. A discussion of instincts, habits, memory, and the will. Especially for teachers and parents. Guidebook: *The Pupil*, by Prof. L. A. Weigle.

*Tour Two:* Ten weeks of flying over wonderland. A thrilling and invigorating excursion with an experienced educational air pilot who knows how to handle the controls of personality, who can avoid intellectual air pockets, and who is skilled in making good take-offs and landings. Guidebook: *The Teacher*, by Prof. L. A. Weigle.

*Tour Three:* Ten weeks with the Great Teacher in the land of the Book. Extensive study of the land Jesus lived in—its people, customs, and habits. Guidebook: *The Message of the Master Teacher*, by B. S. Winchester.

*Tour Four:* Ten weeks in the No Man's Land of the Church. Viewing the battlefields of religious education, the front-line trenches of church school work, and the wavering lines of the Sunday school. Guidebook: *Organization and Administration of the Church School*, by Dean Walter S. Athearn.

The church offers, also, different classes of tourist accommodations. First-class passengers are those who take these trips for study and who maintain a steady and intensive program. Second-class passengers are those who take the trips largely for sight-seeing and the diversion they offer. The cooks will always be on hand during the tours to provide an appropriately elaborate cuisine to suit any traveler.

"Take a seat, Miss Smith," said the always tactful manager to his new stenographer. "You are a very handsome-looking young woman! You dress neatly and you have a well-modulated voice. I might add that your manner is at all times charming."

The girl blushed as she replied: "Oh! you shouldn't pay me so many compliments."

"That's all right," said the manager, "I merely want to put you in a cheerful frame of mind before taking up the matter of your punctuation and spelling."

Son: "Dad, one of the boys in school said I look like you."

Dad: "What did you say to him?"

Son: "Nuthin'. He's a lot bigger'n me."—*Virginia Motorist*.

(Continued on Page 178)

# New Year Candle Light Service

By Ernest W. Aaron, Blacksburg, W. Va.

WHEN the writer was only eight or ten years old, he saw a candle light service carried out in the old St. James M. E. Church, South, in Roanoke, Virginia, which has carried its impression down through the years. Recently he endeavored to present the same idea with added features. It also made a profound impression upon all those who attended the services on New Year's eve of last year.

The program with this article will suggest different hymns that might be used in connection with the service.

The color wheel and flood lights were used to create the different atmospheres of the seasons. However, one suggestion for improvement is made. Instead of using blue lights for winter you had better substitute a green, unless the hymns are memorized, because blue usually makes it too dark for singers to read the words.

The color wheel can be purchased for a small price at any stereopticon supply house and used in connection with a stereopticon machine. Flood lights were used through the courtesy of the local electric company. If you have the color wheel, however, this will be sufficient.

After the "Song of the Seasons" part of the service was over, the dim lights of the church were put on, giving a soft light of evening time, and the pastor preached on a New Year theme. A good way to create a dim light of softness and one comfortable to the eye is by using a flood light of white glass, directed to the ceiling of the church. The reflection from the ceiling will usually produce a very pleasant effect.

After the sermon as the program will indicate, the lights in the church were all turned out and an electrically lighted cross was turned on. It was home-made, about four feet high and properly proportioned and had been placed in the rear of the choir in plain view of the whole church.

The cross we used is made of wood. The upright and cross arms are about the depth of an ordinary electric bulb. We use about ten bulbs in the cross, each is wired and with an extension cord is attached to any nearby socket. The cost is small. The cross is covered with white tissue paper, merely tacked on.

If you have a carpenter and electrician in your congregation, you can easily give them a worthwhile task in

building a cross and most men would be glad to do this without pay if you supply the material. Just here may I say, that I have been able to lead

a young man, my electrician, into a closer walk with God, because he has come to realize that he can serve the Lord in this way, just as I try to serve him by preaching. He does this kind of work now for the glory of God and he has received as many blessings from it as those in the congregation who have heard the message delivered by the illuminated cross.

## THE METHODIST CHURCH, ALDERSON, W. VA.

ERNEST W. AARON, PASTOR

Sunday, January 2, 1927, 7:30-8:30 P. M.

### THE CANDLE LIGHT SERVICE

#### A NEW YEAR SERVICE

#### I

1. Organ Prelude—Selected.
2. Hymn: The Pilgrim's Journey - 547 (Methodist Hymnal)
3. Prayer of the Watchman.
4. Reading from Guide Book - Phil. 3: 1-14.
5. The Pilgrim's Offering:—

#### II

#### (Church Lights Out)

1. Songs of the Seasons of Life:—  
(Yellow Color Wheel)
  - a. The Spring Time of Life—Choir: 108 (Cokesbury) Hymnal.  
(Red Flood Light)
  - b. The Summer Time of Life: Vocal Solo, Miss Arlene Vaughan.  
(Blue Color Wheel)
  - c. The Fall Season of Life: Organ Selection, Mrs. C. E. Staton.  
(Green Flood Light)
  - d. The Winter Time of Life: Vocal Solo, Miss Pauline Yates.
2. The Hymn of Faith and Hope:—  
(Blue Color Wheel)
  - a. Traveler's Call to Watchman: Watchman, Tell us of the Night,  
Choir: 636 (Cokesbury).

#### III

#### (Church Center Lights On)

1. Message of Watchman:—
  - a. "Traveling Under Sealed Orders in The Land of Beginning Again."  
Text: Job 28: 7 and Gen. 12: 1.  
Lesson: Phil. 3: 1-14.

#### IV

#### (Illuminated Cross)

1. Organ Interpretation:—
  - a. The Old Rugged Cross—169: Cokesbury (One Stanza).  
(Enter: Light of the World).
  - b. All Hail the Power of Jesus' Name—51: Cokesbury (One Stanza).  
(Enter: The Bible).
  - c. Mother's Bible: (One Stanza).
2. The Passing of the Old Year:—
  - a. Organ: Lead Kindly Light—(Enter: Months of Old Year).
3. The Dawn of New Year:—
  - a. Organ: Let the Lower Lights be Burning—(Enter: New Year).
4. The Circle of Light and Love:—
  - a. Congregational Hymn—85. (Both Flood Lights On). "Blest be the Tie."
5. Benediction: "Now may the Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, abide with you forever."

Please show this program to each member of your family and urge all to attend.



The fourth part of the service was carried out in this way. The Old Rugged Cross was played by the organist and thus the Cross spoke its message. Then the Bible was brought into the church and placed on the pulpit by a small girl. The organist played, "Mother's Bible." Then a girl followed with a large candle representing Jesus, the Light of the World. As these articles were introduced, the pastor quoted an appropriate Bible verse for each; the cross, the Bible, and the candle or Light of the World.

(This large candle was made in the following manner. I took one joint of an ordinary stove pipe and had one of the young ladies completely cover it with white cloth. At one end she placed a round board fitting into the pipe securely. On that board we placed three average size candles melted together just enough to stick. The wicks were wound together and so made a bright light. This was placed on a table within the chancel rail).

The girl playing the organ then rendered, "All Hail the Power of Jesus' Name," to the tune of Coronation.

These girls bearing the Bible and candle respectively took their places on opposite sides of the church near the altar and stood there.

Then while the organist played, "Lead, Kindly Light," twelve young ladies, six on either side of two front entrances in our church, marched in, about eight feet apart, crossing each other near the center of the altar and blowing their lights out as a symbol of the departing year.

Immediately after this, from the rear of the church, marched the same twelve girls, six in each of the two aisles, coming to the altar with unlighted candles. The march to the altar was so timed as to give the pastor opportunity to speak a brief commission to each new month. Each month crossed each other and took her place on the pulpit platform behind the pastor who stood within the chancel rail. When the twelve months had received their lights at the altar from the pastor, who in the meantime had received his light from the Light of the World (large candle), and had taken their places across the pulpit platform, it presented a wonderful effect. During this part, the coming in of the New Year, the organist played softly, "Let the Lower Lights be Burning."

Then the "Circle of Love and Light" was carried out by those with lighted candles, passing their lights to all who had candles in the whole church. This was previously arranged by having a candle for each and every person who sits in the end of the outside pews around the whole church auditorium.

I arranged to have boys and girls to sit here, before these seats were occupied by older ones.

When the candles were all lighted, it presented a circle of light, and then the whole congregation arose and sang, "Blest be the Tie that Binds our Hearts in Christian Love."

The commission I gave to each is suggested by Dr. Stidger in "That God's House May Be Filled", page 61.

This is a very simple service when you catch the vision of its possibilities. However, the lighting arrangements and the drill of the months and other details, will have to be worked out carefully by the pastor, according to your type of building and your local equipment.

Be sure that each and every person who takes part in this service knows exactly what he is to do and when he is to do it. It will be one of the most impressive services one can have and the message will linger in the minds of the people through the years.

### *Ushers' Pledges, Registration Cards, Fellowship Classes*

#### THE USHER'S TEN COMMANDMENTS

1. Be early at both services.
2. Open the doors for those entering.
3. See that each worshipper has a calendar and a hymn book.
4. Usher all strangers to seats as far as possible in the section of the church that they desire.
5. Remember that the usher gives the first impression to a stranger. Therefore be pleasant. Don't be afraid to smile and speak a word of welcome.
6. Under the direction of the group leader, count the number in each congregation.
7. Request latecomers not to enter during the Scripture Lesson or Prayer.
8. During the lifting of the offering, preserve a dignity in keeping with the sacredness of that task.
9. Offer special courtesies to the aged.
10. Refuse to be offended because of anything that may be said or done.

#### THE USHER'S CREED

I believe that my work is an essential part of a service of worship, that I can thereby render distinctive Christian service and make this church mean more to men.

I believe that quiet courtesy and warm friendliness are necessary at all times.

I believe that all men and women are equal in this church for God is no respecter of persons.

I believe in taking my work seriously and in a prayerful spirit.

Signature .....

Enclosed are a few samples of our printed matter during the past season.

The usher's cards are given to all the ushers who sign the pledge signifying their willingness to usher at both services every fifth Sunday.

The registration cards were sent to every home, accompanied by a pastoral letter of explanation in the early fall. The Calvin League is our week-day religious school.

We have never had mission study here before and as far as I know it has never been attempted here before. Therefore we decided to utilize the mid-week service. The classes were called Fellowship Classes and the regular mission study books were used. As a result the Wednesday night attendance tripled. Next year we hope it will be much better still.

Application for membership cards were printed for the assistance of personal workers. We feel that if a prospect can be persuaded to sign a simple yet fundamental pledge of this kind he will stand by his decision better than if he has simply given his verbal consent.

Sincerely yours,  
GEORGE L. WILLETS, Minister,  
First Presbyterian Church,  
Catasaqua, Pennsylvania.  
*Presbyterian Publicity.*

### *Heads Up! Sing!*

The Sims Song Slide Corporation which used some advertising space in our November issue has an idea which is worth while. Congregational singing without words and music seems impossible in these days and at the same time joyous singing is clearly impossible when the singer must glue his eyes to the printed pages. This company suggests that the songs be projected upon a screen showing both the words and music.

It is a system which has been very successful in public school and other educational work. Professor H. Augustine Smith commends the use of the system at Chautauqua. The big difficulty in the church is to adapt the screen to the atmosphere of worship. This is not so evident in the more popular services on Sunday evening and mid-week. If you have a stereopticon, our suggestion is that you give it a try some time and see if it does not give life to your congregational singing.



# The Heavenly Footman

*A Sermon by John Bunyan*

Text: *So run that ye may obtain.*  
1 Cor. ix., 24.

**H** EAVEN and happiness is that which every one desireth, insomuch that wicked Balaam could say, "Let me die the death of the righteous, and let my last end be like his." Yet, for all this, there are but very few that do obtain that ever-to-be-desired glory, insomuch that many eminent professors drop short of a welcome from God into this pleasant place. The apostle, therefore, because he did desire the salvation of the souls of the Corinthians, to whom he writes this epistle, layeth them down in these words such counsel, which if taken, would be for their help and advantage.

First, Not to be wicked, and sit still, and wish for heaven; but to run for it.

Secondly, Not to content themselves with every kind of running, but, saith he, "So run that ye may obtain." As if he should say, some, because they would not lose their souls, begin to run betimes, they run apace, they run with patience, they run the right way. Do you so run. Some run from both father and mother, friends and companions, and thus, they may have the crown. Do you so run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl. Do you so run. "So run that ye may obtain."

These words were taken from men's running for a wager; a very apt similitude to set before the eyes of the saints of the Lord. "Know you that they which run in a race run all, but one obtaineth the prize? So run that ye may obtain." That is, do not only run, but be sure you win as well as run. "So run that ye may obtain."

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that, I shall show you, in some measure, the scope of the words.

The doctrine is this: They that will have heaven, must run for it; I say, they that will have heaven, they must run for it. I beseech you to heed it well. "Know ye not, that they which run in a race run all, but one obtaineth the prize? So run ye." The prize

is heaven, and if you will have it, you must run for it. You have another scripture for this in the xii. of the Hebrews, the 1st, 2d, and 3d verses: "Wherefore seeing also," saith the apostle, "that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." And let us run, saith he. Again, saith Paul, "I so run, not as uncertainly: so fight I," etc.

But before I go any farther:

In view of the approaching tercentenary of the birth of John Bunyan, author of *Pilgrim's Progress*, we thought it wise to present him to "Church Management" readers as a preacher. This sermon reveals him as the master of epigrammatic wit and clear cut statement rather than a student. At points it approaches tediousness for our modern ears. But on the whole it is decidedly worth while. We have taken the liberty of abbreviating the discourse.

1. Fleeing. Observe, that this running is not an ordinary, or any sort of running, but it is to be understood of the swiftest sort of running; and therefore, in the vi. of the Hebrews, it is called a fleeing: "That we might have strong consolation, who had fled for refuge, to lay hold on the hope set before us." Mark, who have fled. It is taken from that xx. of Joshua, concerning the man that was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for the offense he had committed; therefore it is a running or fleeing for one's life: a running with all might and main, as we used to say. So run.

2. Pressing. Secondly, this running in another place is called a pressing. "I press toward the mark"; which signifieth, that they that will have heaven, they must not stick at any difficulties they meet with; but press, crowd, and thrust through all that may stand between heaven and their souls. So run.

3. Continuing. Thirdly, this running is called in another place, a continuing in the way of life. "If you continue in the faith grounded, and settled, and be not moved away from the hope of the

gospel of Christ." Not to run a little now and then, by fits and starts, or half-way, or almost thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. "So run that ye may obtain." And the reasons are:

(1.) Because all or every one that runneth doth not obtain the prize; there may be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know all that run in a race do not obtain the victory; they all run, but one wins. And so it is here; it is not every one that runneth, nor every one that seeketh, nor every one that striveth for the mastery that hath it. "Tho a man do strive for the mastery," saith Paul, "yet he is not crowned, unless he strive lawfully"; that is, unless he so run, and so strive, as to have God's approbation. What, do you think that every heavy-heeled professor will have heaven? What, every lazy one? every wanton and foolish professor, that will be

stopt by anything, kept back by anything, that scarce runneth so fast heavenward as a snail creepeth on the ground? Nay, there are some professors that do not go on so fast in the way of God as a snail doth go on the wall; and yet these think that heaven and happiness is for them. But stay, there are many more that run than there be that obtain; therefore he that will have heaven must run for it.

(2.) Because you know, that tho a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it to win the prize; but if he doth not obtain it, he doth lose his labor, spend his pains and time, and that to no purpose; I say, he getteth nothing. And ah! how many such runners will there be found in the day of judgment? Even multitudes, multitudes that have run, yea, run so far as to come to heaven-gates, and not able to get any farther, but there stand knocking when it is too late, crying, Lord! Lord! when they have nothing but rebukes for their pains. Depart from Me, you come not here, you come too late, you run too

lazily; the door is shut. "When once the master of the house is risen up," saith Christ, "and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open to us, I will say, I know you not, depart," etc. Oh, sad will the state of those be that run and miss; therefore, if you will have heaven, you must run for it; and "so run that ye may obtain."

(3.) Because the way is long (I speak metaphorically), and there is many a dirty step, many a high hill, much work to do, a wicked heart, world, and devil to overcome; I say, there are many steps to be taken by those that intend to be saved, by running or walking in the steps of that faith of our father Abraham. Out of Egypt thou must go through the Red Sea; thou must run a long and tedious journey, through the vast howling wilderness, before thou come to the land of promise.

(4.) They that will go to heaven they must run for it; because, as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time; thou hast no more time allotted thee than thou now enjoyest: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Do not say, I have time enough to get to heaven seven years hence; for I tell thee, the bell may toll for thee before seven days more be ended; and when death comes, away thou must go, whether thou art provided or not; and therefore look to it; make no delays; it is not good dallying with things of so great concernment as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need to run for it.

(5.) They that will have heaven, they must run for it; because the devil, the law, sin, death, and hell follow them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell, make after the soul. "The devil, your adversary, as a roaring lion, goeth about, seeking whom he may devour." And I will assure you, the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the Ten Commandments. Hell also hath a wide mouth; it can stretch itself farther that you are aware of. And as the angel said to Lot, "Take heed, look not behind thee, neither tarry thou in all the plain"

## It Can't Be Done

THAT is what the people in the hotel at Brawley, California, said. They had asked the manager what the dinner was in the main dining room. He informed them that it was a luncheon of the various churches of the city. There were present representatives of the following churches: Roman Catholic, Protestant Episcopal, Seventh Day Adventist, Mexican Presbyterian, First Presbyterian, First Methodist Episcopal, Japanese Methodist Episcopal, Free Methodist, First Church of Christ, Scientist, Christian, Colored Bethel Baptist and the First Baptist.

"No," said they who inquired, "it can't be done."

As a matter of fact the meeting was a beginning of a co-operative movement in which these various churches have marched side by side.

The first item in the program of

co-operation was a church directory printed and framed which was distributed to the hotels, stations and other public buildings. The inclusiveness of this directory caused a healthy reaction and all gave it space.

The Chamber of Commerce became interested and agreed to finance three signs at the entrance of the city inviting people to attend the services. The Chamber also assumed the incidental expense in connection with a community survey in which every church co-operated.

As a final climax a great Easter sunrise service was held.

The Elks arranged the service which was participated in by the entire community. Both the church directory and the road signs are so unique in their inclusiveness that we are reproducing them herewith. What have you in the way of a plan of Christian church co-operation to compete with it?



COUNT THE DENOMINATIONS IN THE CIRCLES

(that is, anywhere between this and heaven), "lest thou be consumed"; so I say to thee, Take heed, tarry not, lest either the devil, hell or the fearful curses of the law of God do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were all considered, then thou, as well as I, wouldst say, They that will have heaven must run for it.

(6.) They that go to heaven must run for it; because perchance the gates of heaven may be shut shortly. Sometimes sinners have not heaven-gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy that all the men in the world, nor all the angels

in heaven, are not able to open them. "I shut, and no man can open," saith Christ. And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till the gate of mercy be quite shut; or to run so lazily that they be shut before you get within them. What, to be shut out! what, out of heaven! Sinner, rather than lose it, run for it; yea, "and so run that thou mayst obtain."

(7.) Lastly, because if thou lose, thou lovest all, thou lovest soul, God, Christ, heaven, ease, peace, etc. Besides, thou layest thyself open to all the shame, contempt, and reproach, that

(Continued on Page 172)



# The Editorial Page

## Religion a Necessity or a Luxury

PRESIDENT COOLIDGE in one of his public utterances discussed the material prosperity of America. He drew a picture of filled warehouses and large bank accounts. Then he added that with these conditions we could now turn our attention to art and religion. Perhaps statesmen have a tendency to think in these terms for I recall a statement by Woodrow Wilson that it is hard to worship God on an empty stomach.

I hope that this reasoning of the president is not the philosophy of the every day American. I know of nothing which can so harm religion as to have it generally felt that it is a commodity for the rich and independent but quite out of place for the poor and economically distressed. It will be a sad day for the church when it ceases to appeal to hungry humanity and becomes merely one of the arts, receiving its dole from wealthy patrons of culture.

We do find it in many walks of life. What minister has not experienced a contact with the family who want to attend church as soon as they have presentable clothes to wear? In another form it is found in those growing communities in which newly married people, buying their homes, withdraw from church relationships because the proposed new building is going to place more burdens upon them than they can bear. The new church is for those who are settled in life and can afford to pay. They can't.

Yet history and precedent are all against this philosophy of the president's. Religion has flourished best in the times of adversity. Most of the prophets have preached with empty stomachs. The period of spiritual decadence is more likely to be found in the days of prosperity and fatness.

It does us good in this Thanksgiving season to review mentally the advent of Protestantism in America. The Pilgrims did not represent a subsidized movement with every individual adequately protected with insurance. There were no old age pensions. Few of them would have lived long enough to enjoy them, anyway. Yet they found time to worship God. Elder Brewster making a meal on clams and cold water took occasion to thank God for the goodness of the seasons. The first Thanksgiving was a happy time, but the record of Plymouth Colony reveals a startling anticlimax.

They "tooke an exacte accounte of their provisions in store and apportioned the same to the number of persons and found that it would not hold out above six months at half allowance and hardly that."

We have got to fight this idea that religion is a luxury to be enjoyed only after all our temporal wants have been provided. Religion is a necessity. The opportunity for religious expression is as necessary for human well being as the bread which we eat. It is written, "Man shall not live by bread alone." It will be a long time before that statement is supplanted with the philosophy that "Man can live by bread alone but when he has bread enough and to spare he ought to give some attention to God."

## That Elusive Amateur

SOMEBODY ought to catch a religious amateur and bring him in for examination. By religious amateur I mean the man in the street who goes to church, worships God, and then goes about his own business. Most preaching is directed at such a person. However, in reality we know very little about him. It is not to be wondered at. He is not talking for publication.

This individual is not the one that the preacher creates in his mental picture. He can't be, for preachers do not agree on what he is. One of the most noticeable things in the modern debates about the appeal of the church is the difference of opinion about this man. The fundamentalist assumes he is one thing; the modernist assumes he is something else. The ritualist sees him as a mystic. The Calvinist makes him a man of intellectual processes. Each man sees him against the background of his own experience. Because this amateur has had an entirely different background the chances are that the picture is incorrect.

I am sure that he is not the individual who has been created by the words of pious laymen who are given to making remarks about the service. Many are very capable at this sort of thing and a perplexed minister grasps at any comment hoping that it will give him access to the lay mind. A minister has recently told of his own experience with a new program of worship. "One of my men told me at the close of the hour that it was the most restful service he had ever attended." From this he immediately drew two fallacious generalizations. The first is that men want a restful service when they go to church. The second was that he had found the service which did that. Any student of social psychology knows the folly of drawing conclusions from one instance, even though the remark in that case be genuine.

This elusive individual is not the one revealed in newspaper or congregational questionnaires. To my mind a newspaper questionnaire on religious beliefs doesn't mean much as an indication of what people are thinking. It assumes that people are thinking enough about the matter to want to discuss it. The rabid pros and cons are sure to be represented, but the amateur reads the results in the paper and goes his way. It hasn't shown his religious reactions at all. A congregational ballot is more thorough for it gets a higher degree of returns. When it deals with psychological qualities, however, the average amateur is incapable of analyzing and recording his own emotions and prejudices.

What is needed is a clinic for actual case studies of this amateur mind. Each minister can adapt his own method somewhat to this case or project study. He can constantly keep enlarging his circle until he gets nearer the true mind of the man in the pew. But there is an opportunity for some research foundation to make a serious study of this matter. Some one ought to do for the average mind, the religious amateur, what Harold Begbie did with a very specialized class in *Twice Born Men*.

Until we know more about this amateur our preaching aims are, at best, going to be haphazard.



## As the World Goes By— Legionnaires in France

Rev. Joseph Wilson Cochran, pastor of the American Church in Paris, preached a sermon at the close of the American Legion convention in that city. He gave some illuminating information regarding the morale of both the French people and their American visitors during the period of the meetings which will be of interest to every American. We quote from the *New York Herald* (Paris' edition) a few lines from the sermon:

Ten years have passed and behold, something immense, splendid, unbelievably spiritual has come to pass. They had been told by inshore fishermen that they would be met by black looks and hostile demonstrations. They were threatened by Communists. They were discouraged from attempting to make the pilgrimage by those who prophesied drunken orgies and unfortunate international complications. And what has happened to confirm these dire predictions? Nothing.

A special court consisting of French police and an American officer sat night and day at the Grand Palais to try cases. There the court sat the entire week with nothing to do. Add to this the abounding welcome, the sincere enthusiasm, the lavish honors and delicate courtesies extended on every hand by the French nation and you have an unprecedented thing in history.

I am unable to express the significance of it all, as it appeals to me, except to say that God seems to have lifted and ennobled this visit of the Legion in a manner that none of us could have anticipated, that it will mean more for friendship and understanding between Europe and America than anything that has occurred since the war.

## The Minister's Moral Leadership

All you preachers who tuned in on the Dempsey-Tunney fight will be interested in this from the *California Christian Advocate*.

As a result of serious cogitation on the subject, the writer is ready to defend the thesis that any home which calls itself Christian and at the same time countenances this kind of radio program is false to the name Christian; and any preacher who revelled in this barbarism has forfeited all right to spiritual leadership on Sunday.

Pretty strong, isn't it? Who wants to answer the thesis? I am giving here some of the arguments I have heard as to why preachers listened in.

1. I felt it was necessary to get the atmosphere to really understand the situation.
2. How could I preach against it unless I knew what it amounted to.
3. A preacher is a social student and as such can approach the matter

without personal interest. It is a very interesting case of mob psychology.

4. I detest prize fights, but I wanted to see intelligence triumph over brawn.

And there was one man, and I suspect that he was the most honest of the bunch, who said,

5. Of course I listened in. It was a real fight.

So there you are. Take your choice. From the number of sermons I have seen announced every minister got information some place about the fight. Come to think of it, even the writer in that California paper must have had some knowledge of the transaction.

## Damyantee

William P. King, preacher and author, is the authority for the statement that there are today living in the south men who have never realized that "damyankee" is really two words instead of one. The statement commends itself because of a similar experience in my own life. The word in my instance was "eyesingle". It was repeatedly used in family prayers in the phrase "eyesingle to Thy glory." I often wondered just what the word meant until one day I dissected it and found it was really two words, "eye single to Thy glory." Have you one you can add to these?

## CLERICAL CLOTHES; A TEMPTATION

I am tempted to wear clerical clothes by a number of considerations.

They would save me money.

I drive a car, and occasionally commit minor indiscretions, such as parking in the wrong place, or failing to pause on certain crossings. I have discovered that if the police know that I am a clergyman that they will extend to me the spirit of Christian forgiveness. Unfortunately I do not look like one to the naked eye, and the arrest tickets issued by this municipality no longer enquire as to the occupation of apprehended sinners. For lack of a collar fastened in the rear I have been compelled to pay tribute to the law in the shape of fines.

Having a number of children, I have occasion to use a number of doctors. So long as they are innocent of my occupation they assess liberal bills against me. When they discover my calling, these bills either shrink to modest proportions or else disappear altogether. The sad fact is that it usually takes these medical gentlemen several years to discover that they are practicing upon the clergy. If I wore a high vest, they would be in no doubt.

By wearing clerical clothes I would accommodate the public in at least two ways.

When I visit hospitals at strange hours I frequently have to chaff the telephone girls for several moments before they are convinced that I am bent on spiritual business and therefore entitled to immediate entrance. By wearing the right sort of clothes I would relieve them of this embarrassment.

Most people seem to get their ideas of life and everything else from the movies. On the screen, the preacher always looks like a preacher. If he does not wear a high collar, he simply is not a minister. It would be a convenience to these people if I would wear a badge about my neck even as the policeman wears his star upon his breast.

In spite of these manifest advantages, I have not yet been able to bring myself to invest in clerical garments. I rather admire those who have the courage to don "the cloth" for everyday wear, but I am inhibited from taking that step by several considerations.

I would miss much fun if I openly paraded as a minister. So long as I remain anonymous people tell me all sorts of strange things about themselves. They talk naturally, although sometimes profanely. If I looked like a preacher, I would have been deprived of my best story. While journeying to my first pastorate, I chanced to be the only passenger on a Pullman car between Little Rock, Ark., and El Reno, Okla. The porter took good care of me, and so I contributed liberally and charged half of it to charity. While standing in the vestibule waiting to leave the train, my porter told the porter of the tourist car ahead to tell me his story. It ran something after this fashion, "I had only one passenger. I dusted and dusted, and I shined and I shined. It wa'n't no Pullman shine neither—it was a real shine. But 'twa'n't no use. It was a preacher. He puts a nickel in the collection!" If I had been arrayed in clerical clothes, that choice morsel would never have reached my ears. Not only does the anonymous parson hear interesting things, but if he has an evil spirit he can sometimes amuse himself by later revealing his profession and observing the consternation of the company. I once went to a dinner party on Riverside Drive, New York. Before the meal was announced the guests amused themselves by trying to guess my vocation in life, the prevailing opinion being that I was a follower of the legal profession. I enjoyed myself hugely until the host called on me to say grace—when the company exploded in laughter. Maybe the joke was on me.

My wife avers (after having read Elmer Gantry) that if I arrayed myself in clericals and then ventured to take my daughter for a trip into another state that I would be picked up for violating the Mann Act!

The fundamental reason why I do not wear clericals is my own sense of humor. I laugh at myself a good deal as it is. The thought of a fellow of my sort being a minister has ever appealed to my funny bone. If I wore clericals, I would feel so funny that I probably could not maintain a straight face—and if a preacher can't even keep his face straight, what is he good for anyhow?

You do your part and if others don't do theirs it will not be your fault.—Vaughan.

There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
He trusts in God.

# ASK DR. BEAVEN

**Question—Will you please state in the next issue of "Church Management" the best method or system to collect money for the church expenses in a rural districts.**

**Answer—**I know of no better system for country or city than the every member canvass for weekly pledges for both current expenses and benevolences from each member of the congregation. This to be followed by the use of envelopes for weekly giving. I know the usual excuses that in the country people get their money once a year and therefore they like the old paper circulated with yearly amounts on it. But I know also that no one is as likely to give as much by the year as by the week and that where the pledge card envelope system has been used on rural fields it has usually had the same effect that it does in the town or city—namely to increase the income of the church. I certainly would try my best to persuade my people to use it. Full details for introducing it will be found in books on church management by Dr. F. A. Agar or Dr. McGarrah.

## PUTTING MONEY AT WORK

In view of the increasing need on the part of down town churches to secure some form of endowment for current expenses and in view of our experiments at Lake Avenue Church in laying the foundation of a type of Benevolent Foundation I have felt it worth while to devote my page this month to a description of our program.

## THE PLAN

The idea of perpetuating one's service after one has passed on, by leaving money for that purpose, is not a new one. The church has been the recipient of such funds for centuries. Indeed, it has been the favorite institution to which bequests have been left for that very purpose. We feel, however, that the idea has opportunities that have not been utilized, much less exhausted.

Few institutions have such an opportunity to work in this field. The church, if it will, can capitalize the confidence people have in it and its more or less permanent ability to serve people. The pastor of a church is near to the people in his parish. Often they turn to him for advice. Suggestions from him at least carry weight in many ways.

We are familiar with trust funds created by gift to national missionary societies, to educational institutions and other benevolent enterprises. We have no word to say to lessen the advice to Christian people to continue this custom. But where there is one person with denominational consciousness sufficient to induce him to remember such societies in his will, or with a fund placed in a Trust Company, there are nine who are interested in a local church and would be attracted to the idea of perpetuating their giving through it as a medium. There are thousands of dollars that could be received by a local church that

never would find their way to the coffers of another benevolent institution.

## ENDOWMENT FOR BENEVOLENCE

We are not, however, primarily interested in securing bequests for the purpose of supporting the local church itself. There are bona fide situations where that is of value. Some of our down town churches are either going to find some such way of support by permanent endowment or go out of business. Our experiment, however, has been for benevolent objectives. A "Lake Avenue Memorial Endowment Fund" has been created. This is started and is to be further built up by the gifts or bequests of our members. Such gifts are to be preserved intact and each gift to be known as "The \_\_\_\_\_ Memorial Endowment Fund," the blank to carry the name of the donor, or if desired the name of another in whose memory the gift is given.

## A COMMITTEE WITH KINGDOM OUTLOOK

These gifts will be held in trust by our own trustees so that the principal is maintained intact to stand as a permanent memorial to the name associated with the fund. The interest each year will be used in one of two ways. If the giver has specified its use, it will, of course, carry on the work for which it is designated. In the case of funds where the cause is not designated we will attempt to provide a method whereby the donor will have the service, each year, of the wisest, most far sighted and best informed people of our congregation who will be the channel through which the income from the undesignated funds can be placed to best advantage. They will have as their objectives the following:

First, to put it in the most needed and most useful place in the kingdom which is in line with the interests of the donor, the church, and the Kingdom at large. Second, to invest it so that it will be composed of not less than seven, living givers in the church to give more than they previously have and, third, to use it, if consonant with the other two objectives, to do some task that would not otherwise be done or at least not done so well.

These people are to be chosen in accordance with a By-law which is to be formulated by our trustees. The final form of such By-law which will eventually be adopted by the church is not available at this writing. Some things are probable, however. The committee will be composed of not less than seven, nor more than fifteen. It will be composed of first, a representative of the different boards of the church, one or more for each board; second, the minister or ministers of the church; third, a representative of the Woman's Missionary Society and, fourth, several others at large to be elected by those already named and to be chosen with the purpose of bringing to the committee the best minds and widest Kingdom knowledge in the congregation.

## MONEY PERMANENTLY PROTECTED

Another By-law is to be formulated which will protect donors from fear that the money would be dissipated if the church should ever cease to exist. This will probably provide a legal method by which under certain conditions, such as the cessation of the work of the church, for a given period, the funds held for benevolent purposes will automatically be turned over to the main benevolence causes at that time being supported by our denomination in the ratio indicated by the annual budget of the denomination.

Probably a better idea of the objectives and methods can be obtained by including here the wording of a prospectus of the fund prepared by the committee in charge and sent out to our membership. Even before the booklet had been mailed we had been notified by four that they were carrying insurance in favor of the fund for a total of \$24,500. At least five had notified the pastor that provision in favor of the fund was made in their wills, and two were planning to create trust funds with Trust Companies, the interest upon these funds to continue to themselves until death, and then the fund to be transferred by the Trust Company to the church. In none of these cases do we know of any funds being given to the church that would otherwise have gone to any missionary society. Indeed, our publicity has stimulated interest in that matter so far as wills are concerned.

## A SUNDÆ, PLEASE

Wherever ice cream is enjoyed people are familiar with the word "Sundae." It is a strange name for an ice cream dish and perhaps you may have wondered where the term came from. Here is the story of the origin. In Ithaca, New York, the site of Cornell University, in 1891 there was a young minister who used to refresh himself with a dish of ice cream each Sunday after the morning service. But on one particular day ice cream alone did not appeal to him.

"Try a soda," suggested the proprietor of the little store.

But it was not the soda which appealed to him.

"Give me a dish of ice cream and pour some soda syrup on it. Make it cherry," he suggested.

The first dish tasted so good that he recommended it to his friends. Everybody seemed to like it. Because it was first made on Sunday they called it a "Sunday." But as time went on the spelling was changed to "Sundae." And it has gone so far from its origin that no one thinks of it in connection with the day in which it originated.



## The Heavenly Footman

(Continued from Page 168)

either God, Christ, saints, the world, sin, the devil, and all can lay upon thee. As Christ saith of the foolish builder, so I will say of thee, if thou be such a one who runs and misses; I say, even all that go by will begin to mock at thee, saying, This man began to run well, but was not able to finish. But more of this anon.

Quest. But how should a poor soul do to run? For this very thing is that which afflicteth me sore (as you say), to think that I may run, and yet fall short. Methinks to fall short at last, oh, it fears me greatly. Pray tell me, therefore, how I should run.

Ans. That thou mayst indeed be satisfied in this particular, consider these following things.

The first direction: If thou wouldst so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither: For it is a vain thing to think that ever thou shalt have the prize, tho thou runnest never so fast, unless thou art in the way that leads to it. Set the case, that there should be a man in London that was to run to York for a wager; now, tho he run never so swiftly, yet if he run full south, he might run himself quickly out of breath, and be never nearer the prize, but rather the farther off. Just so is it here; it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto. I have observed, that little time which I have been a professor, that there is a great running to and fro, some this way, and some that way, yet it is to be feared most of them are out of the way, and then, tho they run as swift as the eagle can fly, they are benefited nothing at all.

Here is one runs a-quaking, another a-ranting; one again runs after the baptism, and another after the Independency: here is one for Freewill, and another for Presbytery; and yet possibly most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.

If thou now say, Which is the way? I tell thee it is Christ, the Son of Mary, the Son of God. Jesus saith, "I am the way, the truth, and the life; no man cometh to the Father but by me." So then thy business is (if thou wouldst have salvation), to see if Christ be thine, with all His benefits; whether He hath covered thee with His righteousness, whether He hath showed thee that thy sins are washed away with His heart-blood, whether thou art planted into Him, and whether

you have faith in Him, so as to make a life out of Him, and to conform thee to Him; that is, such faith as to conclude that thou art righteous, because Christ is thy righteousness, and so constrained to walk with Him as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed, and do not deceive thyself, and think thou art in the way upon too slight grounds; for if thou miss of the way, thou wilt miss of the prize, and if thou miss of that I am sure thou wilt lose thy soul, even that soul which is worth more than the whole world.

Mistrust thy own strength, and throw it away; down on thy knees in prayer to the Lord for the spirit of truth; search His word for direction; flee seducers' company; keep company with the soundest Christians, that have most experience of Christ; and be sure thou have a care of Quakers, Ranters, Free-willers: also do not have too much company with some Anabaptists, tho I go under that name myself. I will tell thee this is such a serious matter, and I fear thou wilt so little regard it, that the thought of the worth of the thing, and of thy too light regarding of it, doth even make my heart ache whilst I am writing to thee. The Lord teach thee the way by His Spirit, and then I am sure thou wilt know it. So run.

The second direction: As thou shouldst get into the way, so thou shouldst also be much in studying and musing on the way. You know men that would be expert in anything, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way. This therefore thou shouldst do: let thy study be much exercised about Christ, which is the way, what He is, what He hath done, and why He is what He is, and why He hath done what is done; as why "He took upon Him the form of a servant" (Phil. ii.); why He was "made in the likeness of man"; why He cried; why He died; why He "bare the sin of the world"; why He was made sin, and why He was made righteousness; why He is in heaven in the nature of man, and what He doth there. Be much in musing and considering of these things; be thinking also enough of those places which thou must not come near, but leave some on this hand, and some on that hand; as it is with those that travel into other countries; they must leave such a gate on this hand, and such a bush on that hand, and go by such a place, where standeth such a thing. Thus therefore you must do: "Avoid such things, which are expressly forbidden in the Word of God." Withdraw thy foot far from her, "and come not nigh the door of her house,

(Continued on Page 205)

## IT HITS US RIGHT

We have given but little space to hundreds of letters of commendation which come to us. This letter from Rev. Russell F. Auman of the Lutheran Church of the Holy Communion, Yeagertown, Pa., so well analyzes the very things we are trying to do that it is being reproduced here with some omissions.

I have often thought of writing the word of appreciation I have frequently spoken to others concerning your fine paper for preachers and church workers. I have been a subscriber for *Church Management* since the first year of its publication and have noted with delight its increasing worth and value from year to year. Indeed it has become for me my favorite monthly taking the lead over two other old established monthly magazines of a similar type for which I have been a subscriber fully twice as long, and one of which I have discontinued because *Church Management* more than takes its place.

I like your apparent policy of "shorter articles and more of them". I like the most practical and helpful type of articles you have been publishing. Articles that deal rather with method than with theory. Articles that tell a minister how his problems may be solved rather than giving him a verbal lashing because he has not solved them in his parish. Articles that tell how things may be done rather than to spend a lot of time proving that they ought to be done. Every live minister knows fairly well the needs of his parish in detail and what he wants is first hand help in meeting those needs. When a man sits down and reads for a full half hour simply to find out that the tendency among church folk is toward indifference regarding their spiritual welfare, his time is wasted. He knew that before he started reading. But when he spends a half hour on an article that merely states the above fact and then gives some practical methods to help a minister overcome this tendency, he has spent his time most profitably. As for me, I want to be a perpetual subscriber to your journal as long as you keep up the present quality and high standard and the present policies. I do not want to miss a single copy. Thank you for your untiring efforts in bringing such a practical paper to us who are on the front lines doing our best to advance the kingdom.

## THE GOLDEN RULE IN TRAFFIC

The police department of the city of Cleveland, Ohio, evidently believes that much of the confusion and most modern traffic congestion would be relieved if every automobile driver would obey the golden rule. It has had large window posters made bearing the words:

OBEDY  
THE  
GOLDEN RULE  
IN  
TRAFFIC

This is a new application of an old principle which is always needed in human relationships.



# ILLUSTRATIVE DIAMONDS

*Selected by Rev. Paul F. Boller*

## "HE WAS CROWDED OUT!"

I was once in a group of children when the Christmas story was being told. There is no other place equally good to hear the wonderful story as among the children. At the close one little girl with wide eyes asked, "Why was He born in a stable?" Her own little baby brother, she knew, had come in surroundings of comfort. Like a great new thing the incongruity of the Christ Child being born in a stable struck her. It wasn't in keeping, she thought.

The real reason, of course, is that He was crowded out. There was an inn in Bethlehem and there were many homes of comfort. But they were all occupied. We do not know who occupied the rooms in the inn that night, nor the comfortable homes. The register, if ever they had one at the inn, has long since perished. But I am not sure that some day we will not know more about the rooms of that inn and the homes of Bethlehem that night than we do now. There was no place for Him but a stable. He was crowded out.

Is not Christ still being crowded out? There was only one suitable place for Him in Bethlehem; the very best Bethlehem had! There is only one suitable place now—the very best we have! Christ would dwell in our hearts: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him and he with me!"

William Melville Curry in *The Pastor's Corner*; Fleming H. Revell Company.

## "THE DREAM OF CHRISTMAS"

There is a recent picture by the Scottish artist Gibbs, entitled *The Dream of Christmas*. It is a picture of a European city with its towers and spires rising in the moonlight, and through one of the narrow streets Christ passes with His shepherd's staff in hand and a little, ragged, homeless child in His left arm. It is only personality that is priceless. This is why the religion of Jesus must always be revolutionary. It must be revolutionary until the whole world comes to understand that all men are brothers, that human life is the one priceless thing in the world and that all government and legislation, all industry and all science must become the servants of humanity to the end that all men may come to the stature of perfect men in Christ Jesus. Jesus proclaimed the infinite value of every man by His death on the Cross, and no man dare make a tool or a slave out of a "brother for whom Christ died."

Hugh T. Kerr in *The Gospel in Modern Poetry*; Fleming H. Revell Company.

## WHEN CHRISTMAS COMES

*Have you any old grudge you would like to pay,  
Any wrong laid up from a bygone day?  
Gather them now and lay them away  
When Christmas comes.*

*Hard thoughts are heavy to carry, my friend,  
And life is short from beginning to end;  
Be kind to yourself, leave nothing to mend  
When Christmas comes.*

William Lytle.

## HIS OWN RECEIVED HIM NOT

"There was no room for them in the inn." When George V was crowned king, his eldest son went to the old Welsh castle of Carnarvon to be received as Prince of Wales. Accompanied by David Lloyd George, greatest of living Welshmen, he approached the castle door. All within was still. The door was closed and barred. He knocked, but there was no answer. He knocked the third time and the bar was drawn, the door was flung wide, and, as he entered, the castle was glorious with light and the hall vocal with song. The Prince had come unto his own, and his own received him with singing welcome. It was not so with the Prince of Peace. He came unto His own and His own received Him not. He was in the world and the world was made by Him and the world knew Him not. To dream such a thing is absurd. It is too wonderful, too strange, too humanly impossible, not to be true. It is incredible, but it is history. It belongs to faith, but it is fact. There was no room for Him.

Hugh T. Kerr in *The Gospel in Modern Poetry*; Fleming H. Revell Company.

## CHRISTMAS AND THE CHILDREN

For Christmas belongs most of all unto the children. Going up and down the elevators of some of our great department stores these last weeks I have noticed again and again that it is at the floors where the toys are kept that the elevators empty and fill. Some days ago a Christian mother in Boston asked one of the city missionaries to find six little children who had never seen a Christmas tree. That missionary asked all the other city missionaries, and they all tried to do it. But they failed. The only possibilities were the children of certain immigrant families very lately come. Christ's day is their day, too. In the name of the blessed childhood of the world let us say, "Thanks be to God for His unspeakable gift."

James Austin Richards in *The Sufficiency of Jesus*; George H. Doran Company.

## CHRIST IN CHRISTMAS

Then there is Christmas. Can we explain it without Christ? I know its pagan origin, but that is no argument against it. The pagan feast has been like a bit of matter in the earth that is taken up by the plant and turned into a flower and then into a wholesome fruit and then has been eaten by some person and now is a part of the strength of a very strong man or the beauty of a noble woman. It is the final use of the matter that gives it its meaning. Somewhat so has the old pagan feast been taken up by the Christian movement and been filled with a new spirit and given a new worth. The Christmas that is sympathy, that is more than all giving and getting, more than any custom, however beautiful; the Christmas that is a great tide of sympathy flowing into all the recesses of our common life today and moving us almost to tears; the sense that we and the world are one today and that there is not any hatred or dislike among us that is meant to live but love and peace and good will must come out everywhere—where do we get this Christmas if not from Jesus? We go to our churches on Christmas day because we recognize to whom we owe it.

James Austin Richards in *The Sufficiency of Jesus*; George H. Doran Company.

## A CHRISTMAS SUGGESTION

When Christmas approaches we all think about presents. Many of us have not very much to give. Many do not care for presents of the ordinary kind. We are satisfied with our possessions. What everyone values in a present is its fitness, the kind thought of remembrance which it embodies. Why should we not this Christmas send out a batch of kind, affectionate, and encouraging letters? This at least is within the power of us all, and who knows what happiness we might give, what cheer, what strength, what hope? We can call to mind by a little thinking friends and acquaintances with whom life has passed roughly during the year. Write to a friend far away who is fighting a hard battle, and tell him what you think of his constancy. Write to a sick friend who fancies herself of no use in the world, and tell her that her life matters much to you. Write to the author whose book you have liked. Send no advice—there is a great deal too much advice in the world—send encouragement, words of recognition, of gratitude, of affection, of admiration, and send such words especially to those who are living through a time of great stress and trial. Your letter may decide the issue of the conflict.

W. Robertson Nicoll in *The Seen and the Unseen*; George H. Doran Company.

### FAILING IN A CRISIS

The other day, I am told, there was a young couple attending the theatre. They were engaged to be married. Suddenly there was a burst of smoke near the stage and a cry of fire. The young lady naturally turned to the man she loved for direction and help in her hour of danger. To her amazement she found that he had gone. A few blocks away he drew up, panting, thought of the girl of his dreams, and turned back to see what had happened. The fire was out. The show was in progress once more. He slipped in and seated himself again beside the girl he had forsaken. She heard him come. She knew he was by her side. But she gave him no recognition. The engagement was broken and they went their separate ways. Why? Not because he had set the theatre on fire. His failure was that, in the presence of danger, he did nothing but run away.

Clovis G. Chappell in *Familiar Failures*; George H. Doran Company.

### A VICTIM OF THE EASY WAY

A gentleman said some time ago that he had the cocoon of an Emperor moth in his study. As the springtime drew near he began to hear a struggle inside that prison. Hour after hour there was a scratching and pounding at the door. By and by the man was seized with pity for the poor creature. It seemed to be having such a hard time. So he took a pair of shears and clipped the end off its prison cell and made the way clear to freedom. It now had nothing to do but walk out.

But our friend soon discovered that his intended kindness was the very opposite. When the unsightly creature crawled into the light he could only look upon it with disappointment and disgust. Its body was swollen and unshapely. Its wings were not strong enough for a house fly. All the poor undeveloped thing could do was to crawl off and die. And the pity of it was that there had been another self of rare beauty ahead of this monstrosity. Had it been left to work out its own salvation, it might have spread wings more colorful than the rainbow and drunk the nectar of a hundred flowers. It was a victim of the easy way.

Clovis G. Chappell in *Familiar Failures*; George H. Doran Company.

### FREE COPIES OFFERED

Mr. Frank Erwin Brandt, managing editor of the Rock Island (Illinois) *Argus*, recently addressed the ministers of that city on Church Publicity. The address made such an impression that the association requested that it be printed. Rev. A. J. Hollingsworth, chairman of the publicity committee, tells us that there are 100 copies left for free publicity and will be sent to ministers desiring them in the order of the request. Address, Editor Frank E. Brandt, Rock Island, Illinois.

### Why I Stay in the Ministry

(Continued from Page 160)

the state to ask for my assistance in persuading a man to marry her and give their child a name, the man, by the way, had been arrested on my warrant a few days before for operating a confidence game which was fleecing ministers out of thousands of dollars.

Then, of course, there are scores of such folk as the ——— family deserted by the father, the five children with their mother had been left penniless in the big city. We stood by them for four years, saw them become self-supporting, took all of them into the church, watched three of them graduate from high school, and stood by when the oldest girl dedicated her life to God's service in religious work. Besides, there was Miss——, who wanted an education and could not get it because she had used up all her savings caring for a sick sister. Five calls in business offices one morning accumulated two hundred and twenty-five dollars. She will graduate next spring from a great university and enter religious work.

The ministry permits me to serve the most fundamental needs. Our bell rang, one evening, just at dinner time. A young woman came asking, "May I spend the evening in your parlor? I don't want you to pay any attention to me. Just let me act as if I was in mother's front room back home. I am lonely to-night." She was a girl from one of the rooming houses. All evening she played on the piano, romped with our little boy, read the magazines, and otherwise entertained herself. My wife caught a glimpse of her, once, sprawled out on the floor, reading. At eleven o'clock she left, saying, "This is one of the happiest evenings I have had since coming to the city."

A nurse came one afternoon asking, "Can I play on your piano a while?" Before she left we got the explanation: "They are having a family reunion back home today, and I am the only one who could not get back. I thought that an afternoon in the preacher's home would be the next best thing."

The minister deals with the most real things of life. Bankers handle the people's money. Mechanics repair their cars. Druggists and doctors patch up their bodies, but *I am dealing with their hopes, dreams, ambitions, ideals, purposes, convictions*. Carpenters build houses for them; I help them make homes. Bankers help them save money; I stand beside them while they develop powers of appreciation of those things which money can buy. I see them getting cheated out of life by cheap, tawdry substitutes. I help them re-

cover damages and put great motives and ambitious dreams in place of the rubbish.

I am going to stay in the ministry *because of the burdens it imposes*. I stand with my people in the moments of their highest joy and deepest grief. I see human souls laid bare. Confessions are poured freely into my ear that could never be wrung from the people by the best criminal lawyers in the land. I share the worries of fathers out of work, mothers of prodigals, wives of philanderers, children of divorcees, employers who want to run their businesses on Christian principles, rooming-house keepers who want to see their girls go straight, country girls who came down from the country to the big city to find a job, policemen and federal officers who want to do their duty, students who have flunked and are afraid to tell their parents, girls who have erred and cannot confess to mother, workingmen with wives in the hospital, doctors who can cure bodies but who find soul-sickness beyond their reach. Under this load of woe and wretchedness I find one of the richest rewards of my profession.

I am going to stay in the ministry *because I am striking at the very foundations of evil*—wrong ideals of living. I never find a man in trouble that I cannot trace it back to some wrong ideal of life. I try to substitute Jesus' ideal. Other agencies can relieve him of many of his difficulties, but in the teachings of Jesus *I have the cure*.

No, I cannot afford to drop out of the ministry. I would go bankrupt of soul in any other job within a month. I have become accustomed to such luxury of friendship and appreciation during the last twenty years that I could never go back to ordinary business again. The preacher who quit said he could not live on his salary. I do not try. I live on the kindness and goodwill of the people, together with the approval of my own conscience and use my salary to pay grocery bills, rent, insurance and car up-keep.

"I am doing a great work and I cannot come down."

### OVERHEARD IN THE ORCHARD

Said the robin to the sparrow,  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."

Said the sparrow to the robin,  
"Friend, I think that it must be  
That they have no heavenly father  
Such as cares for you and me."

This truth I hold whate'er befall  
I feel it when I sorrow most;  
'Tis better to have loved and lost  
Than never to have loved at all.  
—Tennyson, *In Memoriam*.



# WHAT TO DO IN DECEMBER

## *A Department of Reminders*

### Special Days

Dec. 4—Golden Rule Sunday.  
Dec. 21—St. Thomas.  
Dec. 24—Christmas Eve.  
Dec. 25—Christmas Day.  
Dec. 26—St. Stephen.  
Dec. 27—St. John, Evangelist.  
Dec. 28—Holy Innocents.  
Dec. 31—New Year's Eve.

### Other Notable Dates

Dec. 21, 1620—Pilgrims landed at Plymouth, Mass.  
Dec. 24, 1784—Methodist Episcopal Church in America organized.  
Dec. 29, 1851—First American Y. M. C. A. established in Boston.

### Some Birthdays

Dec. 9—John Milton—1608.  
Dec. 13—Phillips Brooks—1835.  
Dec. 17—Beethoven—1770.  
Dec. 26—Thomas Gray—1716.

December has a number of special days. They can be utilized to good advantage. Early in the month comes Golden Rule Sunday with its appeal for the support of the Near East Relief. Long drawn out appeals for relief often find us tired of their recurrency. The Near East Relief, however, is an enterprise rapidly reaching its culmination and should be carried through.

December 21st is the anniversary of the landing of the Pilgrims at Plymouth, Massachusetts. This day comes on Wednesday and can be appropriately celebrated by a pageant or dramatization which will fit into the Christmas festivities very appropriately.

### Christmas

Christmas Day this year falls on Sunday. Many churches will want to have their entertainments and parties the week preceding. Friday night is an ideal time for the Christmas entertainment as it gives ample opportunity for the decoration of the church for special exercises, and time for the janitor to rearrange the auditorium for the Sunday services. Committees on the Christmas entertainment and party should be appointed about the 1st of December in order to insure time for them to work up attractive programs. With all the endless variety of possibilities for Christmas entertainment, committees always ask, "What shall we do?" Write at once to your denominational publishing society for samples of appropriate Christmas pageants and entertainments. From the supply that will be sent you, you will find something suitable to your needs. Some recently advertised are, "The Shepherd Boy's Vision," "Keeping Christ in Christmas," "Star Beams," "God's Gift of Love," and "From Many Lands." The last named is for little folks.

### THE PERSONAL TOUCH

By Paul H. Yourd

The Great Teacher was a man who could be touched. When a poor unfortunate timidly reached forth a hesitant hand to feel the hem of His garment, He was sympathetically conscious and Power went out from Him.

When the sick folk lifted appealing eyes to His, they found them softly soothing and felt the compassionate tenderness of His strong, firm hands, that helped them into the composure of health and strength.

There is no record of any sincere appeal for help ever being disregarded by Him. To spare Himself, to conserve His energy, to save His power, He never appointed committees, nor bulwarked Himself behind office doors. He was never too busy to refuse to minister to an unfortunate.

One of the regal things about the Master was that He became,—not of necessity, mind you, but of his own free will,—the servant of many.

People today who call themselves His disciples, have forgotten this fact about the Personal Touch. They serve by proxy. Missionary Boards deal for them with foreigners. Associated Charities catalogue the poor and dole out food and clothing for them. Paid secretaries and hired church visitors are their media of the personal touch, and they are not conscious of the loss of any vital power. The only thing that is touched is, occasionally, their pocketbooks.

This is not enough. The heart must be touched until the eyes melt into a sympathetic glow and the will energizes the entire personality in personal service.

The Master's personal touch must be refelt and passed on by His followers today.

If pure entertainment is desired, a program featuring Santa Claus can be prepared. A large fireplace can be constructed on the platform, made of a light framework and covered with beaverboard, and papered with a red brick design. The fireplace can be built large enough for Santa Claus to get down by means of a hidden ladder. He can distribute some gifts, he can call the ushers to his assistance, and they can pass out the candy and nuts and oranges to the children. When Santy emerges from the chimney, screams of delight will arise from little folks throughout the audience. Have an entertainment of such type on a week-night, leaving Sunday, Christmas Day, free for the impressive religious services characteristic of the occasion.

Special music on Christmas Sunday will appeal to many, many people. Those who have not attended church for months will doubtless attend if a worth-while program of music is arranged. Give the choir an opportunity to sing out the message of peace and good will. A most beautiful anthem that everyone should know about is the "Shepherd's Christmas Song," arranged from Heinrich Reimann by Clarence Dickinson. The evening service can be given over to the presentation of an oratorio, such as "The Messiah." If the Vesper service is preferred, the church can be very beautifully lighted by candles, and Christmas carols sung. Or, a musical program of instrumental and vocal music with a short sermon can be presented.

### College Club Party

In these days of universal education, every community has a group of young people away at college or university. These folks feel lost when they return at vacation time. Have a party for them. This may be in the nature of a dance in the parish-house, or it may be a banquet in which all of the college folk of the community are invited. Short talks extolling the features of the various colleges can be given, together with college yells. The committee on stunts will provide entertainment that should keep everybody in good humor all evening.

### White Christmas

White Christmas should not be overlooked. This is the opportunity that the members of the church school have for contributing to the happiness of the unfortunate people of the community. It should be observed the Sunday before Christmas. The gifts should be wrapped in white, and brought to the platform during the opening services of the church school. A committee to look after the distribution of the gifts should be on hand to receive them. There is so much organized charity at work these days that the church is in danger of losing the personal touch. Remember also poor-houses, asylums and jails.

### Carol Singing

Carol singing is being revived in many quarters. These singers can make a tour of the homes of the shut-ins and sing a carol or two at each place visited. If your church has sufficient lawn space, a Christmas tree, profusely illuminated by colored lights and set up on the lawn, will be well worth while.

### Watch Night

The program of the holiday season can be brought to an end by the celebration of a Watch Night Service on New Year's Eve. A continuous program running from 8 P. M. until midnight can be provided for. From 8 to 9 a reception can be held in the church parlors, from 9 to 10:30 an entertainment; and from 11 to 12, a devotional service, ending with a prayer at 12 o'clock.



# Christmas Sermons for Children\*

By Frank J. Scribner

## I

### THE CHRISTMAS INVITATION

I WANT to tell you today a story about Christmas. People, in some parts of the world, believe that the story is true. And whether we can quite believe it or not, I think we will all agree it is a beautiful story that has given us a beautiful custom to add to the things that we do on Christmas.

You remember how, on the night when Jesus was born, nobody would give room for him in any home, so that his father and mother had to find a place in a stable and had to lay the baby in a manger for a cradle. Well, this story is that every Christmas eve the little Christ-child goes all over the world, over all the streets of the cities, along all the country roads, passing every beautiful house of the richest people and every poorest house, too, looking always to see whether people are willing to let him come in. And people who believe this story believe, too, that those who really want to invite him set a lighted candle in the window of their homes to guide him on his way. But sometimes, they say, he comes in the guise of some hungry person, or some lonely person, or somebody who needs help in some other way—and if they really want to serve the Christ-child they give what help they can to the ones that come in his name.

There is a verse that goes with this story, which I read a good while ago and copied down to remember.

Turn no one from your door this night  
In country lane or crowded town.  
For, know you not? on Christmas eve  
The Christ-child wanders up and down.

Or rich or poor, if you can help,

Turn none away with careless frown,  
Whate'er His guise, this very night  
The Christ-child wanders up and down.

I suppose that it is from this story that we get our custom of putting candles in our windows on Christmas eve. I don't know how many of you have been doing it, but I think that it is a splendid thing to do. Of course, we will be very, very careful when we do it not to put the candle where it could possibly tip over, or where the

curtain could possibly get into it—or perhaps we can even use an electric light that doesn't set anything on fire at all. But I wish we might all think of the legend on Christmas eve this week, and just pretend to ourselves that we believe it, and set a light in our windows for the Christ-child, so that He may know, and every passer-by may know, "There is a home that would like to have him come."

But if we do, we must remember the rest of the story, too. For if we really want to do things for Christ, he has told us how we may. "What you do for my brothers," he said, "you do for me." And he explained that by his "brothers" he meant all people who need help of any kind.

If we want to have the sort of Christmas to which we could invite Christ, let's remember him in our planning. Let's plan some Christmas gifts for him—for his "brothers" I mean, of course. You from the church school have already learned how you may do that, and if you aren't in the church school you can easily find out about some who need your help. Then you can feel that you have showed Jesus that you really mean your invitation.

## II

### "THANK YOU" NOTES

Did you all have a Merry Christmas last week? Good! I thought you would. Did you get some fine presents? Splendid! Have you thanked everyone yet for what he gave you? That's a mean question! I would hate to have to answer it myself right now. It is pretty soon after Christmas to expect anybody to have all his letters written saying, "Thank you," to the friends who were so kind as to send him things at Christmas time. It sometimes takes me a good deal longer than this.

I remember very well how it used to be when I was a boy. About this time of year, mother would say to me, "Frank, have you written to thank Uncle John?"

And I would have to say, "No, not yet."

"Have you written to Cousin Mary?"

"Not yet."

"Have you written to grandfather?"

"No."

"Well, you must, you know."

Of course I knew! I knew that

mother would keep after me till I did. And I wanted to, too. But it was so hard to do. I didn't know what to say; you can't fill a letter with just "Thank you," you know. And my fingers got tired. And the letter always looked so crooked and straggly before it was half done. And there were so many other things to do. And I put it off, and put it off, and kept saying, "Not yet." And then, about New Year's day, there would come a day when mother would say, "Frank, you sit right down in that chair and write those letters."

And then I did. And I was glad that I did. And I felt better because I did. They weren't very good letters, but they did let my friends know that I cared about them and the things they had sent me.

Now all the time I was postponing those letters, I was telling myself that I was just as thankful as if I said so. But I wasn't. I really was thinking about myself, and what I wanted to do, and didn't want to do. I was forgetting the things I had received and the thoughtfulness of the people who had given them, and I was really losing the feeling of thankfulness out of my heart. If you don't say "Thank you," after a while you don't think "Thank you." And the fact that it is sometimes hard to say doesn't make any difference at all.

And, do you know, that is exactly the reason why some people forget all about God? They are thankful to Him for all his gifts to us. But they don't know just how to say so. And it is hard work really to bring their minds down to talking with Him. And there are always so many other things to think of. And they put off, and put off, and put off—till they just forget all about Him.

Let's be careful that we never forget. If we find that we are in danger of doing so, let's take ourselves right in hand. And we'll find that the oftener we say "Thank you" to Him, the easier it will be. And the more we tell Him that we are thankful, the more real joy we will get out of the beautiful things that He gives us.

\*From the volume *The Portion for the Children* by Frank J. Scribner. Published by the Macmillan Company. Used by special arrangement with the publishers.

# The Message of Christmas

*A Christmas Sermon by Rev. Harry Burton Boyd, Park Presbyterian Church, Erie, Pa.*

Text: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men." Luke 2, verses 11 and 14.

IT is necessary to remind ourselves occasionally that Christmas is pre-eminently the Festival of the Child. The tree with its brilliance, the mystery of the hidden gifts, and the note of happiness all reflect the spirit of childhood upon this holiday.

In America we are accustomed to see holidays slip from their original meaning into strange associations. Christmas is becoming for too many the season of sophistication and extravagance. Even in the charities that flourish at this time the dominant note is wholesale relief. Organization and effective publicity have replaced the personal contact and the neighborly kindness.

*The keynote of Christmas should be Hope.*

The child in the manger twenty centuries ago was the fulfillment of a lively hope. The prophet sang, "For unto us a child is born, unto us a son is given." Today, as in the past history of the race, the child in the home is the symbol of a Holy Hope. The future is wrapped up in that helpless form. Ideals that have become tawdry and stained by careless living take on their early hues. Aspirations that have been muted by disappointment sing again in the heart. Ambitions that were dead live again. Mountain tops shrouded in fog blaze with the glory of the rising sun. Each generation finds its hopes vivid and vibrant in the life of its children. The infant Jesus expressed in his helplessness the hope of the world past, present and future. He is timeless in that peculiar relation to the race.

The Shepherds in their simplicity paid him homage. The Wise Men with their knowledge brought him gifts. Both expressed their hope for the future bound up in the Babe. Mary stored in her mother's heart all that occurred and built her hope for her first born. For twenty centuries men and women have turned aside from duty, routine and pleasure and as they viewed the Manger cradle have felt the thrill of rekindled hope.

*There comes to the world from Bethlehem the message of the love of God.*

The angels sang, "The child is a Saviour." The angel of the Annunciation told Mary, "And thou shalt call his name Jesus." Men, as in every generation, are searching for God today. Some with a spirit of fierce intolerance. They would find God, bring him forth to the waiting world, then shut men away from him by creedal or ritualistic formula. Some look for Him in the hidden secrets of the universe. He would be revealed by them as the propounder of riddles, or the Master of Law. Others look for Him within, and lost in a maze of subjective mysticism, are unable to show Him to a waiting world.

Only when we turn from our methods and look at Jesus do we really see God as Father. All the attributes ascribed to Him by saint and mystic are swallowed up in the holy and tender love expressed in the word Father. The parables of the Prodigal Son and the Good Samaritan would have no meaning for the race unless Jesus had shown God as the Father who loved His Children. Amid the bitterness of life the glory and beauty of that revelation stands as a beacon of hope.

*Assurance of victory is born in the heart of the world as the angelic chorus is repeated.*

In the myth era of the race there are the stories of the golden age in the distant past. Religions look back upon the time when the gods lived and loved. We find that tendency to place the age of goodness and the era of purity in the past expressed by our educators and publicists today. And common folks imitate the pseudo wisdom of their leaders by lamenting the folly of the present and exaggerating the virtue of the past. They see but little hope for the future unless there is a reform that shall be cataclysmic in its nature. There is a sameness in all these expressions of pessimism. Like the drum-beats in the heart of an African Jungle their tiresome reiteration is maddening. They are out of tune with the Message of Christmas, "Glory to God in the highest."

That chorus swells with the glory of achievement. There can be no final

failure. We struggle and fall. But we rise again. Intolerance, bigotry and hatred may obscure God and hide His truth. Still He is there and men shall see Him as He is. The nations may rage but He that sitteth in the Heavens shall laugh. In spite of sin and selfishness God is the Lord.

## Time to Buy Your Own Christmas Cards Here and Now

WHAT lovelier greeting could you send your friends, your parishioners, than one of these beautiful cards with their exquisite pictures in soft colors of that first Christmas Eve?

LET your Christmas message be that of the angels:

*"Behold I bring you good tidings—Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."*

YOU can have either a set of twelve cards each with a different picture—or a quantity of any one card. The twelve cards in a box are but \$1.00.



**Will The Woman's Press Send**  
600 Lexington Ave.  
New York

This set for the \$1.00 enclosed

M .....  
.....  
.....



*Through all the hatred and warfare of Life men hope for peace.*

The Christmas Message thrills us because it sees that hope achieved. Not by combinations of power, not by national checks and balances, nor by the supremacy of one race over another, shall Peace be won and kept. It shall be victorious only when it is the warp and woof of the hearts of men. The Christmas Message of Peace must be repeated by the individuals who have won Peace for themselves. Only they can sound the strong note of Victory. One by one the refrain shall be caught up by Victors from every race and nation until again it shall ring throughout the world.

"Oh, holy child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in,  
Be born in us today."

When we utter that prayer with sincerity we shall be able to sing the Angelic Refrain, "Glory to God in the highest, and on earth peace, good will to men."

Then shall we realize the Message of Christmas as a definite personal experience.

## Ancient Examples of Religious Advertising

(Continued from Page 164)

Baptist, who announced the approach of Jesus to the thronging multitudes who heard John preach on the banks of the Jordan and John pointed Jesus out when he appeared.

Second, he frequently sent two of his disciples to a town or city to prepare the people for him and his message. They were advance publicity agents of whom he appointed seventy at one time.

He also sent the healed demoniac of Gadara to spread abroad the news of his power. He sent the woman of Sychar into her town and she advertised him so successfully that the whole town turned out to hear him preach and many converts were made.

Third, Jesus' miraculous works were so extensively reported and discussed that they drew multitudes to hear him and to seek his powers of healing. The report of his disciples that he arose from the dead and ascended to heaven served to create intense interest and to convince many.

Fourth, he had probably five hundred followers at his death but his religion had spread throughout the civilized world within a hundred years and the number of his disciples continues to increase. The reason for the continued spread of Christianity is the provision made by him for continued and worldwide publicity through the proclamation of his gospel by ministers and through the testimony of living disciples. Every known method of publicity has been used to extend his religion.

Jesus commanded his disciples to advertise. He said, put your light on the lamp stand; do not obscure it. Put it in the candlestick and not under a bushel. Set your city on a hill so it cannot be hid. Translated into modern terms he would say put your light on the lamp stand of the newspaper and in the candlestick of the billboard; do not hide it under the bushel of a church house, else you may not need a house bigger than a bushel. Set your city of salvation on the hill of publicity so that it cannot be hid among the confusions and distractions of a godless generation.

### CONCLUDING OBSERVATIONS

The laws and processes of advertising are almost identical with the laws and processes of education. In each case the steps are about these:

1. Attract and hold attention.
2. Arouse and maintain interest.
3. Impart information that will create desire.

4. Impel to action toward the desired end.
5. Repeat these steps until desired habits are formed and permanent relationships established.

The examples which I have given used these principles and processes, but in the case of Elijah on Carmel there was no follow-up and the results were only temporary.

Every living organism has some sensations though certain animate things are not easily excited. The more highly organized forms of life are most responsive to sensation. Moses, Elijah, the other prophets, Jesus and his apostles lived sensational, but not senseless lives. There was stir and expectancy and fervor and excitement in the very atmosphere of their lives. If they had lived in our day, reporters would have swarmed like bees around them.

But some of the "staid" and "holy" brethren of our day are against church advertising, especially sensational or spectacular advertising. They consider it undignified and not in keeping with the sacredness of worship. If a reporter should interview them, he would feel like writing obituaries and the only fit advertising a publicity agent could supply for their churches would be funeral notices. But the living church with a living message is throbbing with the pulsating life of a vital religion that will express itself appropriately through living mediums of publicity and will attract to itself the people of its community. In such a church religion has not lost its power and will not lose it. Among the people of such a church religion is still the greatest factor in personal life and the most potent influence in society.

### HOW OUR FATHER HELPS

Charlie was very much excited. His father was a sailor. The ship was homeward bound, and dad would soon be home. Thinking so intently and exclusively of his father's coming, Charles determined to carve out a ship of his own. He took a block of wood, and set to work. But the wood was hard, and the knife was blunt, and Charlie's fingers were very small. "Dad may be here when you wake up in the morning, Charlie!" his mother said to him one night.

That night Charlie took his ship and his knife to bed with him. When his father came at midnight Charlie was fast asleep, the blistered hand on the counterpane not far from the knife and the ship. The father took the ship, and with his own strong hand, and his own sharp knife, it was soon a trim and shapely vessel. Charlie awoke with the lark next morning, and, proudly seizing his ship, he ran to meet his father, and it is difficult to say which of the two was the more proud of it.

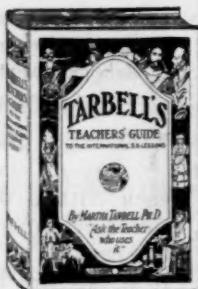
F. W. Boreham in *Faces In the Fire*; Abington Press.

## Sunday School Lesson Helps for 1928

### Tarbell's Teachers' Guide

\$2.00 postpaid

IT is surprising how quickly a lesson can be prepared with Tarbell's assistance. Teachers of Junior, Intermediate, Senior and Adult Bible Classes find in this book full explanation of Bible texts and light upon difficult passages by the best Biblical scholars.



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THIS book needs no introduction, it has been published for a generation, and increase in popularity year after year.

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## STOCKTON PRESS

516 N. Charles St. Baltimore, Md.

# God's Eternal Quest\*

*A Sermon by Charles W. Gordon, St. Stephens Church,  
Winnipeg, Manitoba*

THE history of religion has been described as the story of man's search for God, more correctly it might be described as the story of God's quest for man. For religion is indeed the reaction in man's heart to God's pressure upon him. It is an old story, the oldest of all human stories reaching back into the ages before the foundation of the world. The Bible is the story of this age-long quest of God, its "why" and "how" and "with what result," and in no place in the Bible but one, is the story better epitomised than in the fifty-fifth chapter of Isaiah, and the exception is the fifteenth chapter of Luke's Gospel.

For sixty years the people of Israel have been in exile, but now the day of their deliverance is come and the opportunity is given them to return to their own land. In the face of that opportunity the prophet wonders "will they all come back?" Deep in his heart is the passionate desire that when the day of return dawns, every man, woman and child of Israel will be on the march. Well he knows that sixty years of life in Babylon have left their mark upon the people. They have grown into Babylon's life, into Babylon's work and pleasure, they have become enmeshed in Babylon's luxuries. Then, too, between Babylon and their homeland the desert stretches bleak and forbidding, and furthermore, in sixty years that land has run wild to thorns and briars. It is a question in the prophet's mind whether they will all have the heart to adventure the desert and to face the thorns and briars.

So through all the generations God, the great Father, has yearned for the home-coming of His children. Why? Who but God knows? It is the wonder of God that He should care, the unfathomable mystery of the infinite love of the Heavenly Father.

So, knowing well his people, their heart history, their present environment, the prophet proceeds with such cunning lures as he can, to draw them out of Babylon, and back to their native land, playing up and down the gamut of their heart strings with sug-

gestion, with conviction, with entreaty, with promise.

## I

And first he offers them the lure of A SATISFIED HEART.

"Ho! ye thirsty ones!" The cry rings down the ancient streets of Babylon and falls into the ears of men who had been unaware of the deep thirst of their souls. "Ho! ye thirsty ones! why spend money for that which is not bread?" The cry suggests heart-hunger. The prophet knows his people. No matter what Babylon has offered them she has failed to satisfy the hungry souls of Jehovah's people. Exiled from home, a restlessness that is none the less real because sometimes only subconscious, has possessed their hearts, and because their hearts are hungry, the hunger-stricken cannot sleep. The hungry babe restless, frets and fusses till nourished at its mother's breast. Then it falls asleep. The

people of Israel have been spending their money for food, but that food has left them famished: "What shall I do?" said the fool. "I shall build me greater barns and there shall I bestow my goods, and I shall say to my soul: 'Soul, thou hast much goods, eat.'" Poor fool, he knew not that soul food cannot be stored in barns. And what is soul food? The answer is in the words of a greater than Isaiah: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man shall live by the words of God. True thoughts are soul food. By them men are fed, nourished, so that their hearts grow strong and quiet. The Truth it is, by which men live. Truth—all truth—is food for the soul of man. But there is essential truth without which men's souls famish and die, that truth which constitutes the great pabulum of the soul. Truth about God, truth about man.

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It is a restless world in which we live, a world that cannot settle to peace, to its work of rebuilding the ruins of war. In international relations restlessness is the world's characteristic. What ails the restless world? Why cannot the troubled nations come to peace? They have been feeding on that which is not bread, upon vain traditions of statecraft, of outworn diplomacies. They have flung from them the Bread of Life, which is the truth about God. "The Lord reigneth, let the earth rejoice. . . . Righteousness and judgment are the habitation of His throne." Not armies and navies, not cunning combinations of powers. Righteousness alone exalteth a nation. Nations that feed upon the falsehood that God may be safely ignored will make little of that rightness in international relations which alone will bring peace to the world. God is. God is right. God is Holy. God is King. Let the nations feed themselves upon this truth and they will not so readily rage nor imagine vain things. Nay rather, then shall all kings fall down before Him, all nations serve Him. Then too, shall there be some concern for "the needy when he crieth," for "the poor also, and him that hath no helper." Let the nations feed upon these strong truths and they will grow strong to dare the right when it seems dangerous, and to stand for the needy in the face of those to whom God and Right are mere words.

So too, within the nation. The phenomenon of the world to-day is unrest in the heart of every nation. Unrest, political, social, industrial, and the cause is everywhere the same—heart-hunger. Their peoples have been feeding upon that which is not bread. Untrue thoughts about God and about man have been their soul food. Consider the great nations, even those nations that conceive themselves preeminently the Christian nations of the world, those Anglo-Keltic nations, Great Britain and the United States of America. Proud of their race, of their political liberty, of their culture, of their commercial supremacy, of their moral standards, yet they cannot find a way of peace. They cannot settle down to their work. Strife between class and class, social upheaval, pride, envy, hate, eating the heart out of the nation. Why? They have been feeding upon untruth about God, and about man. They have been told that God may be safely ignored, that it is a matter of indifference what men think about Him, or whether they think at all about Him. That He is a mere name, a symbol, or at best an absentee

remote from human affairs, without power to hurt or help. If God be such, then man is helpless, the plaything of blind and terrible forces that lie within his world. He is helpless in the grip of the passions that sleep within his own nature. He has to fight a lone fight and a losing fight, for these hostile powers are eternal and relentless, and man's powers of resistance and inhibition are steadily decaying. Unguarded, unprotected, uncontrolled, man stumbles blindly, helplessly, along to a destiny of defeat and despair. It is to meet this desperate need of man that God has sought him out by Providence, by conscience, by prophets, poets, sages, to make him know the truth about God—that God is right, that God is near, and that God is kind, that He is accessible to men and seeks their good. This is the meaning of all the manifestations of the Divine in nature, in history, in the heart of man, and most completely in Him Who is the Word, the revelation of God as Father. This truth about God is soul food, of which, if a man shall eat, he will come to rest and strength.

As about God, so about man. No man can think untruly about God and think truly of man. The man to whom God is a mere name has little hesitation in exploiting the weaknesses, the needs of his fellow-men. This is the fruitful source of injustice, tyranny, oppression, cruelty, on the heart of a nation. The nation that forgets God will soon fail to remember man. The prophets that proclaimed God as the Righteous and Holy One, proclaimed Him also as the Friend and Champion of the poor and needy. To Him the poor man cried, in Him the needy found help. The man who believes the truth about God cannot exploit the weaknesses of his fellow-men. "Eat ye that which is good," cries the prophet, "and let your soul delight itself in fatness." Fill your minds and hearts with truth about God and your fellow-men, and you shall grow into peace and comfort and strength.

Having caught the ear of his people, and arrested their hearts, the prophet makes the discovery that they are not yet ready to adventure the desert, that they have not yet the heart to return to their desolated land. There is a grave and serious difficulty in the way, and that difficulty lies in their lives and hearts. During sixty years Babylon has gripped them. Babylon's ways of living, Babylon's ways of thinking, have set their mark upon their souls. During these sixty years there has been little to recall them. No annual pilgrimages to the Holy City, no Temple services, no sacrifices. The environ-

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ment of their souls has been Babylon, the atmosphere which they breathe has been that of the great luxurious, pagan city. The old men strong in faith who had been carried from their native land, ruined and broken because of the nation's sin, are lying somewhere beneath Babylon's dust. Sixty years changed young men of twenty to old men of eighty, boys of ten to old men of seventy. The effect of exile is written in their very souls. The very suggestion of returning to their native land awakens within them a consciousness of unfitness, of uncleanness, of unrightness. They have wandered into Babylon's wicked ways, they have thought Babylon's wicked thoughts. The call to return to their native land, to their ancient faith, with all its lofty ideals, its heart purity, its holiness of living, fills them with dismay.

## II

Like rain upon the desert fell the prophet's gracious words: "Seek ye Jehovah while he may be found, call ye upon Him while He is near. Let the wicked forsake his way, let him return unto Jehovah. He will have mercy upon him, He will abundantly pardon." Thus this is the second lure the prophet offers, A CLEAN HEART. Forgiveness is a fundamental doctrine of the Hebrew religion. Jehovah as holy and righteous demands holiness and righteousness in His people. There are those who fail, and failure means distance from God, misery and guilt. But for those who fail there

(Continued on Page 199)

# Featuring the Bible, Missions and the Great Hymns

By Charles F. Banning

**A**N experiment in religious education for the entire church is being tried in the Delaware Street Baptist Church of Syracuse, N. Y., and is proving very successful. The pastor, the director of religious education, together with the religious education committee have chosen one hymn, one book of the Bible and one mission field, to be studied by the entire church each month. Thus during the nine months of the winter schedule nine hymns will be memorized, nine books of the Bible studied and nine mission fields visited.

The hymn is used at every opportunity during the month. It is on the order of service each Sunday morning. The story of the hymn and any interesting items known of the history are given in both church and Sunday school services. The children in both Junior Church and Sunday school memorize the hymn so that by the end of the month it is familiar to every one and memorized by a great many.

The curse of America is spectatoritis. In the church we like to sit and listen to a paid quartet, they are paid to sing. This plan is an effort to get the congregation to sing.

The book of the Bible is divided for daily readings and these readings are published in the weekly bulletin. A brief introduction telling about the author, date, place, persons to whom the book was written and purpose for which the book was written is printed in the church bulletin the first Sunday of the month. The scripture lesson for the church services are chosen from that book. During the month of October the entire book of "James" was read as the scripture lesson for the Sunday services. Much of the misunderstanding concerning the Bible is due to ignorance of the Bible. There never was a time perhaps in the history of the Christian church when more Bibles were being sold and fewer Bibles were being read than today. By this plan we are trying to interest Christians in the Bible.

The mission field is presented in every way possible. Missionary stories are used as children's sermons. Interesting facts are given about the mission field in the church bulletin. One item of missionary interest is given just before the offering each Sunday morning by the pastor. Pageants and

illustrated lectures are used to show the work of the mission field. The pastor uses as many illustrations for his sermons as possible from the field being studied that month. One of the handicaps of missionary education has been that it is confined to the Woman's Missionary Society, but this plan will bring the men and young people in touch with the missionary work as well as the women. Missionary interest is purely a matter of missionary education. We are getting it by this means.

Books on hymnology and hymn stories furnish material for the study of the hymns. A directory of the Bible and an introduction to the Old and New Testament furnish ample material for the study of the book. The missionary boards for our denomination were very glad to co-operate with us and furnish us an abundance of missionary material for the study month by month. An outline of the hymns, books and mission fields to be studied this year is as follows:

Oct. Hymn, *The Son of God Goes Forth to War*  
Book, *James*  
Field, Japan

Nov. Hymn, *Come Ye Thankful People, Come*  
Book, *Psalms*  
Field, Africa

Dec. Hymn, *As With Gladness Men of Old*  
Book, *Luke*  
Field, Alaska, Cuba and Porto Rico

Jan. Hymn, *Lead On, O King Eternal*  
Book, *Galatians*  
Field, China

Feb. Hymn, *We've a Story to Tell to the Nations*  
Book, *Amos*  
Field, Philippine Islands

Mar. Hymn, *Rejoice Ye Pure in Heart*  
Book, *I Corinthians*  
Field, Negro and Indian Work

Apr. Hymn, *There is a Green Hill Far Away*  
Book, *Romans*  
Field, India

May. Hymn, *The King of Love My Shepherd Is*  
Book, *Job* . . . . .  
Field, Rural and Mining Communities

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Jun. Hymn, *I Think When I Read That Sweet Story of Old Book, Nehemiah*  
Field, Our foreign-speaking friends and neighbors

Our church has one official board which carries on a work through seven well organized committees. Each of these committees worked out its goal for the year. These goals were as follows:

#### I. PUBLIC WORSHIP COMMITTEE

Promotion of attendance. Observance of ordinances. Ushering, ventilation, lighting, hymnals in auditorium. Arrange pupit supplies. Supervise music. Provide flowers for services. Greet and introduce strangers.

#### II. RELIGIOUS EDUCATION COMMITTEE

Establishment of a week-day class in religion for Primary and Junior children. A Missionary Reading contest for the whole church. Community service linking the church definitely with some institutional work. Promotion of Bible reading in the home. Promotion of Teacher Training with the organization of a Teacher Training Association. Promotion of church activities through group system. A study of one hymn, one book of the Bible, and one Mission Station each month during the year. Conduct of all agencies of Religious Education at highest possible efficiency.

#### III. EVANGELISM COMMITTEE

A 10% increase in church membership. Every month adding 10 new members. System of instruction for new members. Attempt to re-enlist in different members. Organization of Personal Evangelism Committee.

#### IV. FINANCE COMMITTEE

Continue securing of pledges to Current Expenses and Benevolence. Enlist financial support of new members as they are admitted. Issue quarterly statements and follow up those whose pledges are in arrears. Plan early for a more complete Every Member Cansass.

#### V. BENEFICENCE COMMITTEE

Strive for 1/12 of quota to N. B. C. monthly. Continue Fellowship work of the church. Conduct School of Missions. Promote Missionary Education and reading in all organizations. Secure subscriptions to Denominational papers.

#### VI. HOUSE COMMITTEE

Inventory of all property. Supervise care and maintenance of building and

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#### VII. PUBLICITY COMMITTEE

Arrange for publicity in Daily Papers both paid space and news items. Publication of a monthly news bulletin. Bulletin Board and more lights over Delaware Street entrance. Printing of weekly Reminder. Arrange necessary publicity for special services and events.

A program of activity month by month was then worked out and adopted at the fall workers' retreat. This program together with goals presented by the seven committees were adopted by the church as its program for the year and ordered printed and distributed so that all members might know what we were trying to attain. Of course many of the activities of individual groups such as Sunday school classes, women's societies and young people's groups (of which there are three with an average attendance of over one hundred per week) are omitted but the program of activities by months finally adopted was as follows:

October: "Go to Church Month." The goal for the month is every member present at least once each Sunday:—Opening of Children's Church:—Every Member visitation by group leaders closing with an all Delaware "Fun

Night" at the church:—Series of Sermons for the morning services, "Religion and Life":—Begin the study of the Parables of Jesus at the Wednesday evening services:—Organization of a Personal Evangelism Committee with a goal of 10 new members each month:—Study and memorize the hymn, *The Son of God Goes Forth to War*:—Study of the book of *James*. The book to be divided into daily reading for family worship:—The study of our work in Japan by use of news items, pageants, slides and missionary reading course.

November: The Fireside series to start the first Sunday in November:—Armistice, Thanksgiving, Religious Education Sunday, Father and Son week will all be observed:—Memory hymn, *Come Ye Thankful People, Come*:—Book to be studied, *The Psalms*:—Missionary Field, Africa.

December: During this month we gather at the manger. Christmas will be celebrated in song, sermon and pageant:—The memory hymn, *As With Gladness Men of Old*:—Book to be studied, *Luke*:—Missionary field to be studied, Alaska, Cuba and Porto Rico.

January: Watch Night service:—Week of Prayer:—Morning series of sermons on "Fruits of the Spirit":—Memory hymn, *Lead On, O King Eternal*:—Book to be studied, *Galatians*:—Missionary field to be visited, China.

*(Continued on Page 194)*



### Bulls-eyes for Bulletin Boards

God is love.

\* \* \*

Keep Christ in Christmas.

\* \* \*

Christmas is the birthday of our King.

\* \* \*

The Star still calls the wise.

\* \* \*

A man must have friends to enjoy Christmas.

\* \* \*

God must love the poor. He entrusted his only begotten son to them.

\* \* \*

There are angels singing today to those who stop to hear.

\* \* \*

What difference the birth of the Christ has made.

\* \* \*

Christmas is the creation of a child—the Christ child.

\* \* \*

Instructions for a happy Christmas: Know its meaning; play with little children; remember the poor.

\* \* \*

The whole world was lost in the darkness of sin,

The Light of the World is Jesus.

\* \* \*

The Spirit of Christmas shames the miserly, brightens the soul of the weary and kisses the brow of the heart that loves.

\* \* \*

'Tis not enough that Christ was born  
Beneath the stars that shone,  
And earth was set that blessed morn  
Within a golden zone.  
He must be born within the heart  
Before he finds his throne,  
And brings the day of love and good—  
The reign of Christlike brotherhood.

The night has a thousand eyes  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun.

The mind has a thousand eyes,  
And the heart but one;  
Yet the light of the whole life dies  
When love is done.

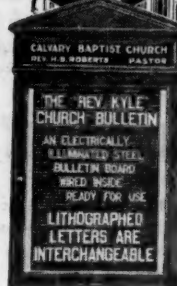
Never take the life of anything  
which will do you no harm while living  
and no good when dead.—Vaughan.

Seek ye first the Kingdom of God  
and his righteousness.—Jesus.

Faith builds on the ruins of sorrow,  
And night makes way for the morrow.  
—F. E. Coates.

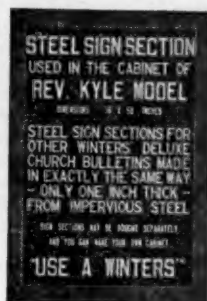


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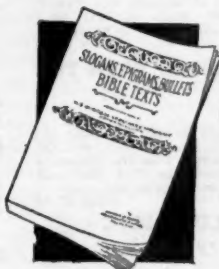
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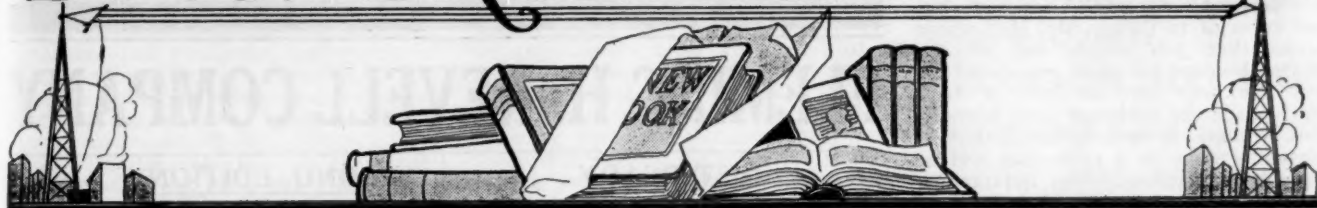
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Readers cannot have failed to note that in the past year or two many careful thinkers have begun to question the claim of science to be the one infallible source of truth, the role previously assumed respectively by religious authority in its various forms and philosophy. (Note C. E. Ayres, *Science, the False Messiah*. Streeter's *Reality*, Whitehead, Spangler, and others). Unless we broaden the scope of the scientific enough to include all the legitimate claims of religion we must admit that many matters upon which depend our attainment of the greatest goods and our avoidance of the greatest ills lie beyond the scope of exact science. In such words does this author take his stand in this succession.

Dr. Wieman defines God not for the purposes of edification or to achieve conformity to ancient religious tradition, but "for purposes of experimentation." With this objective his definition is "God is that in the universe which will yield maximum security and increase of human good when lives are properly adjusted to him. . . . The twofold problem of how to perceive God and how to make proper adjustment to him are both matters of habit formation." And the formation of proper habits is a social process.

The author has no use for "second-hand" religion, and, we quote "The religion of illusion, this religion of sugar and spice and all things nice, must be fought as we fight the White Plague and the Black Death. It may serve to draw people into the church as the ice cream counter draws them into the drug store. But they will not stay to get the truth any more than the consumer of a 'Lover's Delight' will stay to buy castor oil."

This volume is an outstanding work in the philosophy of religion, fascinating reading, critical and careful thinking, yet revealing a warm devotion to him in whom all the truth of God is revealed.—W. D. K.

\*\*\*

**Religions Past and Present**, by Bert-ram C. A. Windle. The Century Co., 308 pages, \$3.00.

It is not an easy task to give an outline of comparative religion in an understandable way in a volume of three hundred pages. But this book does it and does it well. It is comprehensive in touching the origins and the salient features of practically all forms of religious expression and is by that very necessity limited in the amount of attention it can give to individual ones.

The largest amount of space is given to primitive religions and customs common to the various primitive peoples and a minimum of space to the religions of later development, such as present day Christianity, Buddhism and Mohammedanism. In its completeness and arrangement it is an excellent text for class room work as well as a fine manual for the minister.

The student of primitive religions will want to go further into the study. For him Professor Windle has provided a very complete bibliography with recommendations to direct his reading.—W. H. L.

\*\*\*

**Myself and Other Problems**, by J. Paterson Smyth. Fleming H. Revell Co., 194 pages, \$1.50.

The author intends these studies for "the ordinary thoughtful layman . . . who believes the fundamentals of his religion, but is often puzzled over such problems as 'myself,' 'conscience,' 'evil,' 'pain,' and other problems involving Biblical criticism and the doctrines which he has been taught." Therefore the discussions are in simple, plain and unphilosophical language, but nevertheless they cut to the heart of the problems and are well calculated to help men in their perplexities.—W. D. K.

\*\*\*

**God and Pain**, by George Stewart. George H. Doran Co., 130 pages, \$1.35.

Dr. Stewart gives us again a volume of sermons about our God who is adequate in the midst of specific problems of life. The book bears the same marks as its predecessors, most notable among them being the brilliant use of literature, particularly poetry, in which the problem of pain has been put into unforgettable words. Here are a dozen sermons dealing with the various aspects of pain, the various explanations and solutions to the problem, and the author's own well thought out interpretations. Let one quotation suffice to give us the flavor of these helpful studies—"Our tiny efforts are small replicas of the universal battle and our feeble human forms assume new dignity and new worth and the tragedy and comedy of life are exalted into heroic proportions when we become willing servants and co-workers with a God who himself struggles against sin and pain and loves even unto death upon the bitter cross."—W. D. K.

\*\*\*

**What Can a Man Believe**, by Bruce Barton. Bobbs Merrill, 253 pages, \$2.50.

If for no other reason, preachers should read Bruce Barton's books for a study of style. He has the ability to put in crisp and dramatic form religious truths so that the layman reads

and enjoys. Usually the student can find much to disagree with and this volume is no exception to that rule. The chapters which deal with the historic religions of the world, Buddhist, Moslem, Confucianism are good. His general analysis of the religious instinct which men cannot ignore is splendid. He makes religion a natural expression in life.

The long chapter dealing with the church is rather fantastic and untrue. For instance here are two statements which I think every student of modern church history will disagree with.

The first is that ministers' salaries have not increased in the past one hundred years. Even a casual study of church statistics would disprove this generalization.

The second is that the candidates for the ministry today are far inferior in character and intellect to the candidates of a generation ago. No person familiar with the seminaries would fall into the error of such statements.

These are samples of many generalizations which might be pointed out. We are sorry that so delightful a book should be discolored with such unfair inaccuracies.—W. H. L.

### **The Bible**

**The Achievement of Israel**, by Herbert R. Purinton. Charles Scribner's Sons, 218 pages, \$1.25.

This volume is a study manual with emphasis upon the social and religious achievements of Israel. In a series of twenty-five studies we have a convenient arrangement of the story of the development of religious and social ideals of the people of God from Abraham to Christ, including the Maccabean period, which laid the foundations and prepared the way for Christianity. Arranged with directions for study, topics for oral discussion and suggestions for projects this makes a handy and useful manual.—W. D. K.

\*\*\*

**Job**, by James McKechnie. George H. Doran Company, New York City, 141 pages, \$1.50.

A moral hero, religious egoist and mystic is the depiction of this Old Testament character by the author of the "Interpretation of the Shaving of Shagpat". He is particularly careful to bring out the splendor of the poetry in this classic of human misery. That Job never broke the shackles of his own past or freed himself from his inherited beliefs, the author is assured. However, he thinks that he moved forward dragging his shackles after him and perhaps this is a greater triumph. All of Job's attempts at intellectual clearness plunged him deeper into confusion, contradiction and doubts. Again he accomplished the greater feat when



he was unable to solve his doubts but rose superior to them. Mr. McKechnie thinks that Job stands out all the greater because he could not dispel his own darkness but attained a faith which made the darkness seem friendly. This volume is not technical but is splendidly done in a style that will be readable by anyone. The outstanding message of the book of Job will linger long in the mind of the reader of this book.—R. W. A.

\* \* \*

**The Excluded Books of the New Testament.** A Collection and Translation. Harper and Brothers, 403 pages, \$3.00.

Here is a collection of various books of the New Testament Apocrypha. Those included in this collection are The Book of James; The Gospel of Nicodemus, parts I and II; The Gospel of Peter; The Revelation of Peter; The Genuine Epistle of St. Clement; The Epistle of Barnabas and The Shepherd of Hermas. They have been translated by J. B. Lightfoot, M. R. James, H. B. Swete and others.

There can be no question as to the value of these books to the minister. The title is not exactly right. These books were never in the New Testament. The reader soon finds the reason why. They have excluded themselves, but they do supplement the New Testament. The writings of Saint Clement especially, as shown in his epistle throws considerable light on the history of the early church. We believe that the acquisition and use of this volume will do much to help the minister to interpret the early writings, make his New Testament more meaningful and help him as an interpreter of the word.—W. H. L.

\* \* \*

**The Gospel According to Mark,** by G. Campbell Morgan. Fleming H. Revell Company, 350 pages, \$2.50.

Dr. Campbell Morgan is well known all through Great Britain and Canada and the United States as one of the most gifted expository preachers of the time. Born in England and taking to the pulpit as a mere boy this remarkable man has made himself a power by the spoken word wherever he has worked and taught. The first half of his professional career was passed in his native land. For years he was pastor of the Westminster Congregational Church of London and at the same time an itinerant preacher in almost every town of consequence within three hundred miles. He also founded a summer conference patterned after the Northfield conferences in this country. Coming to this country in the nineties to visit Dwight L. Moody, the young Englishman speedily disclosed his gift. Since that day he has passed more of his time on this side of the Atlantic until the United States is now his home. At present he lives in Glendale, California, but he labors everywhere. Loyal to the Christian gospel, penetrating to its inner secret of power beyond the disputes of modernists and fundamentalists, irresistibly compelling in his personal charm and eloquence, filled with insight and faith, always sure of a crowded church wherever he goes, Campbell Morgan fulfills his mission as an exponent of the expository method.

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#### Preachers and Preaching

George R. Stuart; Life and Work, by W. W. Pinson. Cokesbury Press, 276 pages, \$2.00.

Those who are on the alert to secure good biographies should not fail to read this biography of one of the South's greatest preachers and evangelists. The volume tells the story of his background, his conversion in a little country Quaker church, his privations and hardships in securing an education and his call to become a preacher of the

gospel in the Methodist Episcopal Church. He combined the work of preacher and evangelist, was pastor of some of the largest churches in his denomination and was an evangelist and lecturer of renown speaking before great audiences all over America. He was a militant character in the struggle for peace and good-will. "He waged constant war on drink, vice, uncleanness, and on their emissaries who idealize gin, lust and blasphemy." As a preacher he was "nervous, passionate, dramatic." As an evangelist he worked in company with Sam P. Jones.

He was conservative in his theological viewpoint (though not a controversialist) and unconventional in his methods. "He never got his ideas," says his biographer, "so cooked or scrambled that he could not hatch a new one." He was a power for community uplift wherever he labored, combining social vision with evangelist fervor, and fighting gambling, intemperance, prostitution and corrupt politics.

Possessing a beautiful home of his own, he was the constant champion of the Christian home. His sermon on The Christian Home was preached more often and heard by more people in more places all over the country than any other sermon he ever delivered.

The author writes delightfully of his capacity of forming friendships among all sorts and conditions of men, and of his humor as illustrated in his articles on A Defense of the Mosquito, The Fly, His Instructions to Ushers and The Divinity of Laughter.

The biography is well written and moves through the life story of this picturesque personality in a way that fascinates and holds the attention throughout. It is like a novel that one regrets laying down until the "finis".—P. E. B.

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**Boston Preachers**, edited by A. Avery Gates. Fleming H. Revell Company, 287 pages, \$2.00.

The pastor of the Trinity Congregational Church at Dorchester, Massachusetts, has compiled a collection of sermons delivered by twenty-five representative ministers of Boston and its vicinity. Of the number the Congregationalists claim six, the Baptists and Episcopalians four apiece, the Unitarians three, the Methodists and Presbyterians two apiece, and the Swedenborgians, Liberal Judaism, the Church of the Nazarene and the Church Invisible have each a single representative. Almost all types of theological conviction are expressed except the completely dogmatic assurance of the Roman Catholic church. The consequence is that no reader will find himself on agreement with more than a fraction of the messages. (The reviewer, for example, found two sermons which meant more than all the rest to his faith. These two were The Anchor of Experience by President Everett Carleton Herrick of Newton Theological Institution and The Revealing of the Sons of God by Dr. Raymond Calkins, pastor of the First Congregational Church of Cambridge). At the same time such collections of sermons are valuable. They indicate the varied appeal of religion today, truly reflecting the spiritual searching

of an age which has rejected the authority of church and book. Every message comes from the heart of a man who has meditated deeply upon what he conceives to be the need of humanity in this generation. Such a book is entitled to our respect and thoughtful reading. Almost every page carries some suggestion that ministers to the best in us. In recent years we have had in rapid succession representative sermons from England, Scotland, Canada and Detroit. The sermons from Boston occupy a worthy place in that group and will be read as eagerly by preachers from the Atlantic to the Pacific.—F. F.

\*\*\*

**Men Who Made and Marred History**, by Elmer E. Helms. Fleming H. Revell Company, 153 pages, \$1.25.

The author, here, publishes a series of religious essays and addresses on the great men of Bible days. All, with the exception of the last, are Old Testament characters. There are thirteen in all: Adam, The Man Who Gave Us All a Start; Moses, The Man Who Gave Us Our Liberties; Joseph, The Incorruptible Man, etc. The essay on what we owe Moses today for our liberties is especially fine. The series closes appropriately and powerfully with The Man Pre-Eminent—Jesus of Nazareth. Written in the language of the people and possessing human touch and appeal, the essays make the old characters live indeed. Their experiences are related vitally to our life today.—P. F. B.

\*\*\*

**Familiar Failures**, by Clovis G. Chapel. George H. Doran Company, 164 pages, \$1.60 net.

In this series of pen portraits of Bible characters, we are reminded once more of the amazing and inexhaustible resources in the scriptures for current and vital preaching. The author exhibits the same ability for character analysis which distinguishes his previous books. In the volume the following "failures" are included: The Idler, The Liar, The Faultfinder, The Successful Failure, Easy Street, A Good Hater, The Safety-First Victim, The Fatal Refusal, The Slave of the Second Best, The Trifler, The Drifter, The Straddler, The Distant Disciple, The Man With an Alibi, The Friend of Caesar, The Unkept Keeper.—P. F. B.

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**Dr. Poling's Radio Talks**, by Daniel A. Poling. George H. Doran Company, 321 pages, \$2.00 net.

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**Sermons to Young People**, by Walter B. Greenway, D.D. (H. M. Shelley, 214 pages, \$2.00.)

Dr. Greenway believes in his young people. The opening chapter of this book is called, *Successful Methods of Work With Young People*. In this chapter he crowds the results of twenty-five years' work with youth, mostly through the Christian Endeavor Society. It will pay any pastor to read what he says. Here is one of his challenges.

I have never found anywhere in the country a pastor who was alive to the importance of his young people's work, who was willing to meet with them as one of them, who watched his opportunity to encourage and boost them, who participated with them in their social life, who did not have a strong following of young people, and therefore found a force that especially overcomes two weak points in the church—Sunday evening service and the mid-week prayer service.

The bulk of the book is made up from addresses to youth, presumably taken from his own experience. These are straight from the shoulder injunctions for moral and religious living. An outline of one of these talks is perhaps the best way to see the treatment. Take the one on Sowing and Reaping. Here are the divisions.

1. Life is a seed time; a time for service.
2. Every sower expects a harvest.
3. The harvest is sure both for individual and the nation.
4. Ignorance of the seed does not alter the fact of the harvest.
5. The sower may find patience necessary but the harvest will surely come.

W. H. L.

### Religious Education

**Right Living, Series II**, by Maurice J. Neuberger. University of Chicago Press, Teacher's Manual, 120 pages.

Those who used "Right Living, Series I", will welcome this second series by the same author.

The material is experience centered. The author states as his aim, "It is not so much to teach the Bible or to have the teacher lay down rules, but to guide the pupils, in the light of the teachings of the Bible, history, and experience of the race, to solve their own moral and social problems." The lessons contain valuable illustrations, problems, questions and suggestions and there is an abundance of reference material. There are only thirteen subjects but each one well handled by a thoughtful teacher, will take several weeks for they provide opportunity for leading into the heart of the pupil's own experience. The extent to which the teacher sees this possibility and takes advantage of it will in a large measure determine the degree of success with which these lessons may be used.—A. R. S.

Act well your part, there all the honor lies.—Pope's *Essay on Man*.

**Tarbell's Teachers' Guide, 1928**, by Martha Tarbell. Revell, \$1.90.

**Snowden's Sunday School Lessons, 1928**, by James H. Snowden. Macmillan, \$1.25.

**Lesson Commentary for Sunday Schools, 1928**, edited by Charles P. Wiles, William L. Hunton, D. Burt Smith. The United Lutheran Publishing House, \$1.75.

**The Gist of the Lesson, 1928**, by R. A. Torrey. Revell, \$35.

**Crannell's Pocket Lessons**, by Philip Wendell Crannell. Judson Press.

Here surely is a year's supply of Sunday school material for every degree of mind. Miss Tarbell presents her twenty-third annual volume. This one fills 448 pages with choice exposition and illustration. The material is of the human interest kind. The type selections have made it possible to put a great deal on a page so we might say that it is a voluminous work. It is illustrated both with line drawings and half tones, a number of them full page in size.

Snowden's is a smaller volume, 384 pages in a book 5 by 7 inches. It is a good pocket edition. Dr. Snowden's plan is to give a brief exposition of each lesson. He intentionally limits the amount of material in its pages. What is lost in illustration is made up in directness and selection. The book is intended for young people and adults.

The "Lesson Commentary" is the product of the editors of the United Lutheran Church. Each lesson is developed in the following way. 1. The lesson text (American Standard Revised Version). 2. The lesson outline. 3. Oriental side lights. 4. Geographical and historical setting. 5. The text interpreted. 6. Truths for daily living. 7. Preparing for the next lesson. The work is very thoroughly done. It presents a fine work of scholarship yet simply enough expressed for the unschooled.

"The Gist of the Lesson" is the annual vest pocket edition which has been associated with Dr. Torrey's name for years. The expositions are short, of necessity, and still there are 157 pages of six point type, so the value is big. I think that we might call Dr. Torrey's the evangelistic exposition of the lessons.

Crannell's Pocket Lessons is another vest pocket edition. As compared with Dr. Torrey's it places a little more emphasis on the educational program. Indeed there is a constant re-emphasis of the teaching mission and method of teaching.—W. H. L.

## Social

**The Next Age of Man**, by Albert Edward Wiggam. Bobbs Merrill, 418 pages.

Here is Mr. Wiggam with his religion of biology. But it is an optimistic book this time. Of course there is lots wrong with the world. But the biological laws are unchangeable and there are indications of a superior race to arise.

Mr. Wiggam jumps to his unchallengeable conclusions rather too rapidly

at times. He discusses the biological effects of prohibition showing that it is wrong but entirely ignores the bootlegger in the discussion. It would seem to the reviewer that the activities of this clandestine gentleman with his poisoned booze should play a very important part in any deliberation of this kind.

Mr. Wiggam finds the salvation of the race in the growing use of birth control methods. As information regarding its technique becomes more widespread, the degenerate minded will use it to avoid the responsibilities of parenthood; the virtuous will use it to regulate their offspring. Hence in the new age the population will be the heritage of the healthy and virtuous.—W. H. L.

\* \* \*

**Christian Social Reformers of the Nineteenth Century**, by Hugh Martin, M. A. George H. Doran Co., New York City, 242 pages, \$2.00.

This compilation of biographies is a splendid statement of the spirit of militant humanitarianism which swept over Great Britain from 1750 to 1900. From these lives we are reminded anew that the evils with which we are so familiar would disappear if all men in purely personal dealings were considerate and courteous as Christians ought to be. They also make clearer than ever that if we love our neighbors as ourselves we must constantly be active in philanthropic enterprises which care for those who would otherwise be uncared for and left destitute. There may be some doubt about uniformity in the method which we use to carry on our work but about at least four things we must be certain, viz.: the sacredness of personality, the fact of fellowship, the duty of service, and the power of self-sacrifice. This book contains ten biographies with ten full enamel page illustrations. Outstanding among the biographies are those of John Howard, Charles Dickens and Florence Nightingale. The respective biographies are written by different authors. The Rt. Rev. William Temple, D. Litt. has written the opening chapter in the book about The Christian Social Movement in the 19th Century. These writers have not merely jotted facts but each has taken particular care to carefully interpret the spiritual ideals of those of whom they have written.—R. W. A.

\* \* \*

**Under the Grey Olives**, by Marian Keith. George H. Doran Co., 175 pages.

A delightful travel book relating the experiences of a small party who toured Palestine. They covered all of the important points of interest. Comments upon these places are interspersed with a delightful chatter about the unusual experiences of travel. To one who has been over the country on such a tour the book is a delightful reminder of similar experiences. To one who has never made the trip, but anticipates it, the book is a very human narrative of just what might be expected. The illustrations are up-to-date and very picturesque. This party made the trip during the hot summer months. With the exception of the experience in the Jordan River valley and about the Dead Sea, they did not experience any inconveniences on account of the heat. There is a delightful little romance interwoven

throughout the narrative which becomes quite thrilling as the book draws to an end. Those who like travel books on the Holy Land will enjoy this one because of its freshness. It is as light as a gentle breeze from the sea over the Holy City on a warm summer evening.—P. H. Y.

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# Liability on Subscription Notes

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

**I**T is a fundamental principle of law that a mere promise to pay money or do some other thing is not legally enforceable unless supported by a "consideration." And it was under this principle that defendant in the case of *Brown vs. Weir*, 293 South Western Reporter, 916, sought to avoid liability on four \$125.00 notes given pursuant to pledges received from members of a Texas church to discharge the church's outstanding indebtedness.

But the Texas Court of Civil Appeals decided that, if, as the evidence tended to show, defendant had previously rendered himself liable on notes of the church, constituting part of the out-

standing indebtedness of the church, by endorsing the notes, there was no lack of consideration for his signing the subscription notes. In such case, defendant would be merely promising to pay part of an outstanding debt on which he was already liable. And, as the court observed, "He was deriving large benefits from the collection and getting the advantage of every other contribution in that his own undoubted liabilities were being diminished by exactly the amount of contemporaneous contributions."

The opinion also recognizes the well settled proposition of law that a pledge to contribute to church funds is supported by sufficient consideration where it appears that others contributed cash and made pledges on the faith of the particular pledge, and that on the faith of the pledges the church society has incurred new building obligations.

### WILLIAM E. BARTON ON CHURCH UNITY

I was not one of those who expected great things from Lausanne. When we were half through, I reproached myself that I had not expected more. At the end, I discovered that I had expected just about enough. No major obstacle to Church union has been removed. No machinery has been set up for doing anything but to call another conference, which at present would seem about the most useless thing imaginable. But we found ourselves and each other more sensible men, and more honest men, and more truly Christian men than we had expected, and the pity is that we did not do more about it, and that we are not to do more about it.

I do not think our Churches will pay much attention to our findings. No one is committed to them. Even those who voted for them only voted for their submission to the Churches, and can, with entire honesty and consistency, vote against them now. Not that any one should care to do so. They are emasculated.

Meantime, the movement for Church union is going forward. I do not think we have done much to impede it; we may possibly have helped it a little by the general expectation that we would do something, and the general vague idea that we could not have worked together three weeks without doing something. The newspapers have ignored us. The Churches will little note nor long remember our vapid resolutions.—From *The Living Church*.

I began taking "Church Management" as a matter of friendship. I now take it because of necessity. It is getting better all the time.

—Bliss B. Cartwright, Alden, N. Y.

### THE GHOST OF YOUR WASTED PAST

By J. A. PETERSON, in *Pasque Petals*

You may never see a miser's ghost,  
Or the ghost of a murdered wife;  
But scoff as you will, some day you'll meet

The ghost of your wasted life.

He'll stare at you when you sit alone  
In your chair by the smoldering fire.  
But try to disown him, you who dare,  
And he'll call you cheat and liar.

He'll call to mind things left undone,  
And kind words left unsaid.  
He will not leave you at the bridge,  
But follow you home to bed.

You may scoff at ghosts for all I care,  
But even your sneers won't last,  
When you're face to face with your  
own ghost—

The ghost of your wasted past.

Wherever he may guide me,  
No want shall turn me back;  
My Shepherd is beside me,  
And nothing shall I lack.

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### Old Folks Service

One of the most spiritual and inspirational services of the year is the Annual Old Folks Service about the middle of October. We send invitations to all the old folks (60 years or over) of the community telling them of a reserved section in the church and offering transportation. They come—75 or 80 of them. How they join in the "Hymns We Used to Sing." Psalm 71 is an appropriate scripture. Ex. 34: 7 or Joshua 14: 10, 11 make good texts. This year we recognized with mammoth white Chrysanthemums the following:

The oldest person present (93 years).  
The person longest a communicant member of the church (64 years).

The person with the most descendants (34).

The couple present married longest (2 couples had been married 54 years).

Grow old along with me!

The best is yet to be,

The last of life for which the first was made:

Our times are in His hand

Who saith, "A whole I planned,

Youth shows but half: trust God;

See all nor be afraid!" —Browning.

—William E. Troup.

### Getting Next the Boy

Craft work of some kind will always appeal to him. It always does in church vacation school work. Why not try it at other times? We did and here are the results.

With no tools or equipment, no trained workers and only a basement to work in we announced a craft and club meeting for boys on Friday evening in late September. Ten, fifteen, twenty-two, twenty-five and then thirty. More than three of us could handle, something had to be done. They were divided into three groups according to age, six to ten years Friday just after school, ten to thirteen Friday evening 6:30 to 7:30 allowing the evening hour open for any other engagement of boys or leaders, over thirteen came Saturday evening at seven.

Then things began to happen. Men began dropping in to see what it was about, they saw the situation, tools began to come in. Manual training was not taught in the high school, the school board was appealed to and the use of manual training benches secured. Boxes of all kinds were donated by business men and a liberal per cent allowed on lumber bills. Donations, visits, attendance and progress were reported weekly through the church bulletin and newspapers.

People stopped us on the street to talk about it, parents called in the interest of their boys. It was surprising the amount of response that came from families with little or no church interests.

There was joy in making things, electric lamps, whisk broom holders, match holders, broom holders, bird houses of many models in preparation for our feathered friends. Tie racks, aeroplanes in three models, magazine racks, telephone stands and book ends went into the homes. Decoration material, bulletin boards and benches were made for the use of church and other organizations. We had orders for several articles before the season closed.

These three groups were formed into clubs as nearly democratic in organization as feasible. The American Christian Citizenship Training Program (Y. M. C. A. Hdqrs., N. Y. City) was followed by the older group. Stories in line with the season and church program were worked into younger boys' groups. Older groups set their own fees and took care of their own bills. The younger groups brought 5 cents a piece each week for coping saw blades, sandpaper and other incidentals. The high school gymnasium was secured and weekly schedule of games and practices was followed by all three groups. Our average attendance for seven months at club meetings was thirty-six.

I know of no one thing that has commended our church to the community at large as has the Boys' Club and Craft work; besides it has brought us into close friendship with the boys and given us a chance to teach religion in life situations.

This year the high school is resuming its manual training program. We lose our benches but older boys and leaders are building their own and equipping them with vises and racks. Thirty have registered for the fall work. The experimental step of getting the boy's interest has been taken and we shall go further with the club activities in connection with religious education program this year.—Rev. O. D. Martin, 709 4th Ave., S., Glasgow, Mont.

### Introducing Santa Claus

During Christmas week we always have a party for the children and usually Santa appears in person. It has always appeared to me that the job of introducing him is done with spare artistry, and scarcely as to produce even suspense on the part of the children. Last year we suggested this

## Personal

### Christmas Cards

Send for our catalogue showing a complete line of Holiday Greeting Cards and Folders. Beautiful steel die engraved designs. We give list of appropriate verses and sentiments. You choose the card you like or an assortment of cards, and select the sentiment from our list, and we print this with your name on cards you selected.

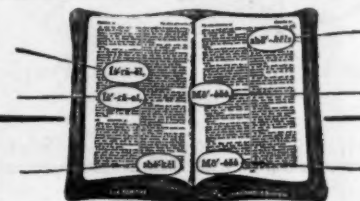
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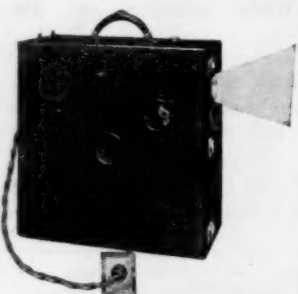
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plan. A little one scene play with Santa a natural person in the play.

Curtain rises on a Christmas eve scene—the family just putting the finishing touches on the decoration of the tree. Two small boys put away in closet the tissue paper, etc., from the decorations. They stop to “peek” there for possible finds. Mother scolds (good naturedly). The family settles down and sister reads (or recites) “’Twas the night before Christmas.” Boys are sent off to bed, but keep returning until finally father finishes them with a final “this is the last time I shall speak” (good naturedly).

Before going to bed all hang up stockings at the mantle piece. These are labeled for some of the causes which have formed the Christmas projects of various classes.

Father decides to read the paper, after good naturedly telling mother that he'll be right up. He falls asleep. Shortly after the piano starts up playing “Jingle Bells” at first softly, then louder until as the pianist stops, Santa's bells are heard, and shortly after (modern fashion) Santa slips quietly into a side window. He places various things in the stockings (appropriate to the labels thereon) talks softly about the children of this school and their generosity, etc.

Santa is just stepping out of the window when he overturns something and awakens father, who apprehends him. Santa is crestfallen but decides to allow himself to be introduced, and as he decides the lights in the house go up.

All sorts of additions can be made to this. Candles put into the window, other characters introduced. This worked well with the Mount Washington Church School in 1926.—Walter D. Knight, New York City.

#### *Door-Bell Evangelism*

“And we came into the man's house.” Acts 11:12.

The case of Peter and Cornelius presents an example of door-bell evangelism. We are familiar with mass evangelism, group evangelism and pen and ink evangelism, but here is an example of a team of Christian workers going to visit a man in his house on behalf of Christ.

Door-bell evangelism shows commendable features. It may be practical in all seasons, nor does it wait for folks to come to church. It does not depend on high powered, imported evangelists nor upon the paraphernalia of an evangelistic party. Nor may it be sus-

pected of commercialism.

It recognizes the home as the unit of evangelistic approach. It gives chance for the development of a friendly atmosphere favorable to winning for Christ. It affords personal contact. It brings the visitor on a level with those approached. It allows for the team work so strongly urged by the Master. It is the most successful method of reaching an entire constituency roll. It gives ready chance to match the message to individual needs.

The method of door-bell evangelism has been copied by workers in fields other than evangelistic. We are familiar with door-bell salesmanship and door-bell politics and door-bell propaganda. And we must not surrender this original gospel method to commercialism or to precinct politics, for it offers finest hope of evangelizing the world.

This is the method proposed for an intensive visitation campaign. Neither spectacular nor expensive, nevertheless it calls for prayer, for personal service, for consecration and dedication of shoe-leather and gasoline and automobiles to God. May such prayer and service and consecration not be wanting this week.

In the use of this method several things bear remembering. Entering a man's house calls for utmost courtesy as entering a church calls for reverence. It calls for the attempt to establish a friendly atmosphere in the interview. It calls for preparatory inquiry as to the religious background of the members of the home so entered.

Then it is well for home visitors to state the purpose of the call—to say for example as occasion may dictate that this is visitation week among the churches; that next Sunday is enrollment Sunday when groups of new members will be received; that the callers are there to get enlistments and decisions for Christ.

In such friendly, prayerful spirit, such as marked the ancient door-bell evangelists in the household of Cornelius, teams of workers in any church or community can go into homes and win many to Christ.—Manfred C. Wright, Broadway Methodist Episcopal Church, Logansport, Ind.

#### **THE ADVENTURE OF LIFE!**

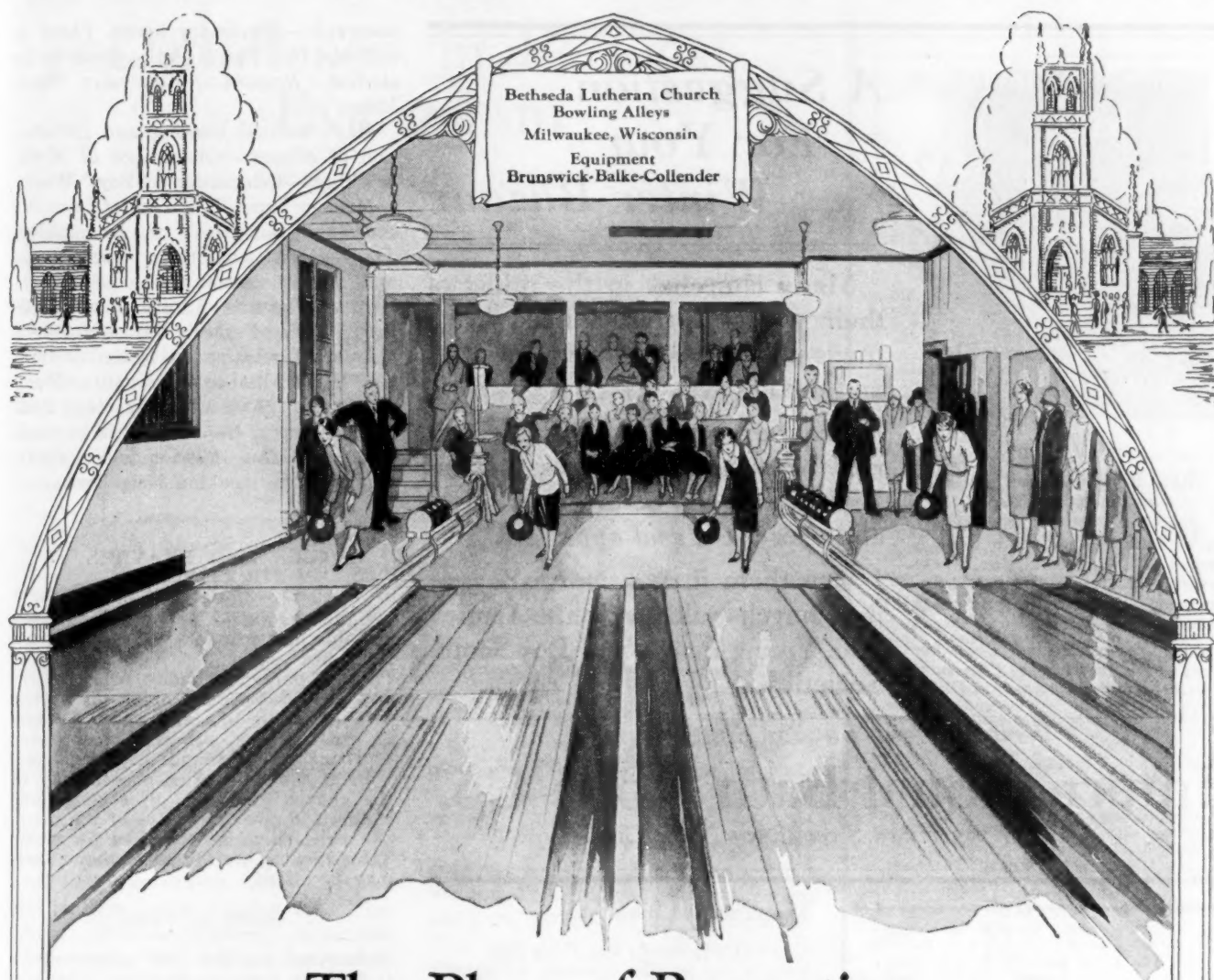
“Life is so tame,” said one to me.  
“Nowhere to go—nothing to see!”  
No excitement, no thrills at all—  
How quickly life begins to pall!”

While I stood there and heard those words,  
I saw the sunset—heard the birds,  
And there upon the busy street  
Watched youth and age adventure greet!

Faith, Hope and Love are found out there,  
And courage battles with despair!  
Each morning facing peace and strife,  
Folks meet the adventure of life!

Oh, you who say the days are dull,  
Open your eyes—for life is full  
Of romance, and surprises, too,  
Which God is offering to you!

W. J. Thompson.



## The Place of Recreation in the Life of the Church

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work can be discussed during this contact and support for the church can thus be obtained which otherwise would be impossible."

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(Continued from Page 182)

February: February will be Young People's Month. The Young People's series on Sunday nights as usual:—For one week the entire work of the church conducted by young people:—Washington and Lincoln birthdays observed:—The School of Missions will hold its sessions on the Wednesday nights of February:—Memory hymn, *We've a Story to Tell to the Nations*:—Book to be studied, *Amos*:—Mission field, Phillipine Islands.

March: Celebration of anniversary of Delaware Church, March 6. Series of cottage Prayer Meetings, in preparation for Easter:—Beginning of series of Pre-Easter sermons, "God and His Dealings With Men":—Memory hymn, *Rejoice, Ye Pure in Heart*:—Book to be studied, *I Corinthians*:—Mission work to be reviewed, Our Negro and Indian Work.

April: The month at the Cross:—Evangelism will be our chief interest this month:—Palm Sunday and Easter will be appropriately observed. The series of morning sermons on Biblical characters will begin immediately after Easter:—Delaware Day with its every member canvass will follow Easter Sunday:—Denominational Day will be

observed:—Missionary hymn, *There is a Green Hill Far Away*:—Book to be studied, *Romans*:—Missionary field, India.

May: Annual meeting and installation of officers:—Observance of Mother's Day:—Celebration of Boys' Week:—Memory hymn, *The King of Love My Shepherd Is*:—Book to be studied, *Job*:—Missionary field, Our Rural and Mining Communities.

June: Pastor's Anniversary:—Children's Day:—Father's Day:—Northern Baptist Convention in Detroit:—Baptist World Alliance in Toronto:—Memory hymn, *I Think When I Read That Sweet Story of Old*:—Book to be studied, *Nehemiah*:—Mission field to study, Our Foreign-Speaking Neighbors.

## GRACES AND PRAYERS OF GRATITUDE

Children should be helped to pray at table and to offer prayers of gratitude for God's blessings and gifts. Pastors, parents, Sunday school teachers, should be painstaking in giving instruction to this end. Teach them to use the rich, beautiful vocabulary of thanksgiving found in the Psalter.

Print sample prayers occasionally in the church calendar. Encourage the children to memorize some of the prayers which have been written for them. The following are samples, many others may be added.

### GRACE AT TABLE

Before we eat the food prepared,  
O God, we bow our heads to Thee.  
May we from every ill be spared  
And for Thy blessings grateful be.

Bless those who for our needs provide,  
That we may happy be.  
Bless all who in this home abide  
And may we use our strength for Thee.  
In Jesus' name. Amen.

Lord, bless us in our meat and drink,  
In what we do and what we think,  
So that in our work and play  
We may be better for this day.

We thank Thee, Lord, for daily bread,  
The blessings on this table spread.  
And pray Thee, Lord, that we may be  
And do whatever pleases Thee.  
For Jesus' sake. Amen.

Dear Father in heaven, we owe Thee  
everything we have. We thank Thee  
for it all, and we will try to do Thy  
will. For Jesus' sake. Amen.

For this new morning with its light,  
For rest and shelter of the night,  
For health and food, for love and  
friends,  
For everything Thy goodness sends  
We thank Thee, Heavenly Father.  
Amen.

Guy L. Morrill.

I find it to be one religious publication which belongs to the present century.

—W. F. McDermott, Chicago.

# Definiteness in Personal Evangelism

## A New Church Management Service

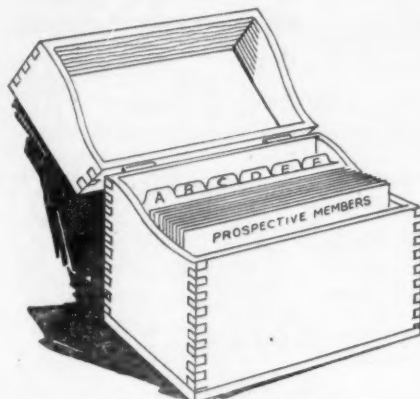
**I**F personal evangelism is good a definite program of action gives it an added value. There is no field in the world where it is so easy to have good intentions curbed by indefiniteness as in evangelism. Generalizations in religious work are easy. But it is careful, detailed work which brings results. Indeed it is this which distinguishes personal evangelism from mass evangelism.

The first step in personal evangelism is to get definite persons in mind who are to be made the subject of prayer and solicitation. The list of these names is what is known as the "prospective membership list." Any minister who has used such a list after some years of haphazard methods will testify to the difference in results.

The prospective membership list is compiled from the following sources.

1. *The Sunday School.* A survey is made of the school to find the families represented which are not affiliated with the church. The fact that the children go to Sunday school implies a religious interest. A contact has already been made. Every such family should go on the list.

2. *The Church Ushers.* The ushers should recognize every stranger who attends the worship. It is an easy matter for a tactful usher to get from him his name, his address and information as to the permanence of his residence. If he is a resident of the town and has shown an interest in the services of the church he is a prospective member. This plan is dependent upon good ushering. It is well to make the



THE COMPLETE FILE

chairman of the ushers responsible for the results.

The minister can help the ushers secure the results by having simple cards made for recording the information. The sample card below is sufficient.

3. A third way that prospective members are secured is directly from the committee on personal evangelism and from members of the congregation. It is well that the work be done as quietly as possible. It is not a good thing to merely list a name without knowing something about the individual. But folks in the church know more or less about their neighbors. They know whether they are Catholics or Protestants, whether they have any religious inclinations or not. It is a good thing to have the names on this list not merely given the pastor. The pastor should require that these prospects be recommended by those who propose them.

### VISITOR'S CARD

NAME .....

ADDRESS .....

PERMANENT RESIDENT. YES.....NO.....

DATE OF SERVICE ATTENDED .....

MORNING .....EVENING .....

HAS HE VISITED OUR CHURCH BEFORE?.....

SIGNED.....

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This card is self explanatory. A question might arise about the item, "Present Church Connections." It is doubtful if any person, a member of a local church, should be placed on this list and made the subject of solicitation. But he may belong to a church in another town. Then it is to his ad-

#### PROSPECTIVE MEMBER

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_ PHONE \_\_\_\_\_  
BUSINESS ADDRESS \_\_\_\_\_ PHONE \_\_\_\_\_  
NAME SECURED FROM \_\_\_\_\_  
PRESENT CHURCH CONNECTIONS \_\_\_\_\_  
BAPTIZED? \_\_\_\_\_ CONTRIBUTOR? \_\_\_\_\_  
WHAT BRANCH OF OUR WORK SHOULD HE BE THE MOST INTERESTED IN? \_\_\_\_\_

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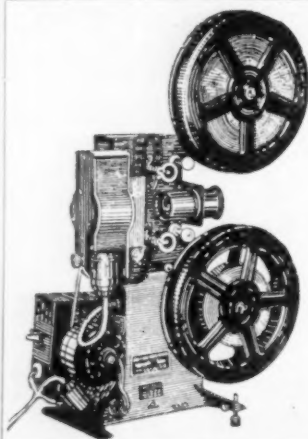
#### EVANGELISTIC EFFORT

PROSPECT REFERRED TO \_\_\_\_\_  
ON \_\_\_\_\_ RESULT OF VISIT \_\_\_\_\_  
REFERRED TO \_\_\_\_\_  
ON \_\_\_\_\_ RESULT OF VISIT \_\_\_\_\_  
PASTORAL CALL \_\_\_\_\_  
RESULT OF VISIT \_\_\_\_\_

#### DEPOSITION

1. CONTINUED ON LIST \_\_\_\_\_
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vantage to be asked to affiliate with the local organization.

The program of solicitation is given on the reverse side of the card.

This record provides that the name shall first be given to some individual for personal work. It might very well be the person who recommended the prospect. The result of that visit is recorded. Then if it seems advisable there is a call from a second layman. The result of this is also recorded. Then comes the pastoral call. In many instances the lay solicitation will be sufficient. But the pastor ought to

(Continued on Page 198)

# "Jesus was born in Bethlehem of Judea in the days of Herod..."

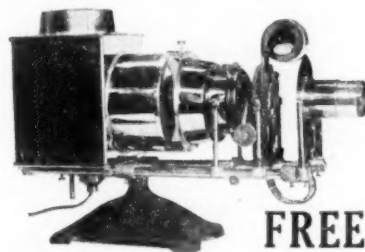
2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold,



Bethlehem

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Both Joseph and Mary were happy to see the city of their grandsire David, about which they had often heard, but perhaps had never seen. It is doubtful whether it had ever occurred to them that Bethlehem was to be the birth place of the Saviour, otherwise they would have been making their way there long before this. At any rate they are in Bethlehem, and though weary and foot sore, they have obeyed Caesar and are here to be taxed as he has demanded.

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Without obligation, send to me the sample film and your complete story of the six day approval offer.

Name

Address

City and State

# THE WHOLE BIBLE IN PICTURES



## Definiteness in Personal Evangelism

(Continued from Page 196)

call if only to offer congratulations on the decision.

The record of the disposition is very important. You may ask just why a person should be dropped from the list. There are a number of times when it is advisable. The person may have a contact elsewhere. I had one man in one of my churches who drove fifteen miles every Sunday morning back to the village church of his boyhood. He belonged to that church and the church needed him. It would not be ethical to try and draw him away from it. So he was removed from the prospect list. Again others should be removed to sustain the moral quality of the list. Do not confuse a prayer list with a prospective membership list. There are a lot of people you can pray for who ought to grow a great deal spiritually before they are asked to join a church.

The use of this simple and inexpensive index file will add definiteness to any program of evangelism you may have in mind. If you are planning a big ingathering at Easter or Pentecost, now is the time to begin its use. It puts your laymen at work. It acts as a constant reminder to yourself and your evangelistic committee.

### OUR DUAL PERSONALITY

Spurgeon, in his own story of his life, relates that, just before he left Cambridge to go to London, he went one day into the library to Trinity College, and noticed there a fine statue of Lord Byron. In describing the event, he wrote: "The librarian said to me, 'Stand here, sir.' I did as I was directed and as I looked at it I said, 'What a fine intellectual countenance! What a grand genius he was!' 'Come here,' said the librarian, 'and look at the other side of the statue!' I said: 'Oh! What a demon! There stands the man who could defy the Deity!' He seemed to have such a scowl and such a dreadful leer on his face as Milton would have painted upon Satan when he said, 'Better to reign in hell than to serve in heaven.' I turned away and asked the librarian, 'Do you think the artist designed this?' 'Yes,' he replied, 'he wished to picture the two characters—the great, the grand, the almost supernatural genius that Byron possessed, and yet the enormous mass of sin that was in his soul.'" And the statue of every man which might be fashioned, if the sculptor chose to be true to all the facts, would reveal a soul, sometimes good and sometimes bad, but always two-sided.

H. B. Kerschner in *Best Sermons*, 1926, Edited by Joseph Fort Newton; Harcourt, Brace and Company.



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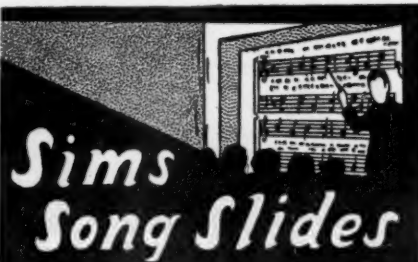
### God's Eternal Quest (Continued from Page 180)

is a way of return to God, there is mercy for their misery, pardon for their guilt. It is a distinctively characteristic doctrine of our holy religion that for the sinner there is with God forgiveness, there is mercy for his misery, pardon for his guilt. In no other religion in the world is this doctrine to be found. "I am not sure that it is safe to say," replies Socrates to a student, "that the gods can forgive sin." And he is right. In the religion of Socrates there is no place for forgiveness of sin. And it would be dangerous to Greek morality and Greek faith to seek to find a place for such a doctrine in their religious system.

How forgiveness can be possible even in the Hebrew philosophy of religion is not always clear. Therein lies mystery, but the pathway to pardon is clearly defined. There is no uncertainty in the pronouncement of the prophet: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." The sinner must be done with his evil way of living and his evil thinking; for the man who wilfully continues in the way of sin or who deliberately gives harbourage to wrong thinking, there is no pardon. Forgiveness is no white robe to fling over the sinner and his sin. That pure robe of righteousness falls only upon the man whose wicked way of living and wicked way of thinking are already purged with passionate hatred of sin, and purged with penitence. This is the glory of our Christian faith, that for the vilest, the lowest, the most abandoned, there is mercy for his misery, there is pardon for his sin, and there has been opened for him a way of return to the Father. But he must love cleanness more than sin, or the door of return to God he closes with his own hand.

*The clean heart.* Well the prophet knows and well God knows that only men with the clean heart can avail for the thing that awaits them. It was a true psychology that sent the knight of mediæval days to his knees in vigil before the altar, ere he set forth upon his knightly adventure. Only the heart purged with penitence from all wicked ways and sinful thoughts could adventure the high quest to which the knight was pledged. Well the prophet knew that only men loathing Babylon's ways and Babylon's thoughts, hating them and burning to be free of them, would face the terrors of the desert, or endure the long,

(Continued on Page 202)



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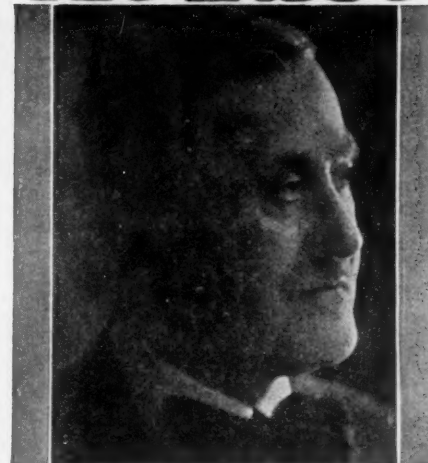
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## Interpreting News of the World

### New York Presbytery and Divorce

New York Presbytery is supposed to be a very liberal organization. At least all of the conservatives of the Presbyterian Church think that it is the hot bed of heretics. But a recent action led by the arch liberals William P. Merrill and Henry Sloan Coffin shows that theological liberals may be very conservative socially.

These men led a movement to curb the number of marriages by Presbyterian ministers of divorced people. Dr. Coffin is credited with the remark that he was "tired of having the Presbyterian Church made a laundry for the Episcopal Church to wash its dirty linen in." The result of the movement was to have a committee of counsel appointed to advise ministers in individual cases. Any minister who has divorced people come to him with the request that he solemnize the rites can refer the question to this counsel and learn whether the marriage is legal in the eyes of the church and the state. Then having taken such counsel he can go back home and do as he wants to. The committee is to consist of two ministers and one elder. The motion to have the decision of the committee mandatory failed.

eration was invited by the committee on arrangements to make one of the opening addresses at the convention.

### Zionist Movement to Cooperate With Holy Land Seminar

Mark Shwartz, director of the Palestine Department of the Zionist Movement of America, is very much interested in the announcement of the *Church Management* Holy Land Seminar in the summer of 1928. He has expressed that interest in a recent letter in which he offers to put at the disposal of the seminar the ablest leaders and lecturers of the movement at the various points of interest. Lecturers of this movement who will participate in the seminar will include, Dr. Magnus Dean, of the Hebrew University; Dr. Arthur Ruppin, colonizer for Palestine; Colonel Kisch, Chairman Zionist Movement, and Mr. Jehuda Itin, vice-chairman, Board of Commerce at Haifa.

This co-operation assures the members of the seminar the best of information about this movement and also data on the commercial, and agricultural prospects of Palestine.

### Amos R. Wells Retires From the Christian Endeavor World

Dr. Amos R. Wells who for thirty-six years has directed the editorial policies of *The Christian Endeavor World* has announced his retirement as acting editor. He will continue to be with the paper in the capacity of honorary editor.

It is hard for us to think of this paper without Dr. Wells as its active head. He came to the editorship by way of the college professorship. A skilled writer on many subjects he had the natural instincts of an editor. Without seeming to be busy he had enormous capacity for work. Attending the many conventions of the Christian Endeavor Unions he enjoyed every minute and still went home with detailed reports of the meeting and a collection of fine photographs made by himself.

Rev. R. P. Anderson, who has been associated with the journal for some time, becomes the editor.

### Government Control in British Columbia

Pussyfoot Johnson, envoy extraordinary of the World League Against Alcoholism, who recently helped to conduct a dry campaign in British Columbia, is dead sure that the liquor control system in that province is a flat failure and even worse than that. Johnson says:

British Columbians thought they took the liquor business away from the disreputables and put it into the

### How Los Angeles Churches Welcomed Labor

"If critics will acquaint themselves with the church they will become converts instead of critics."

These words are of special interest to the church, coming as they do from Mr. William Green, President of the American Federation of Labor, speaking before a great audience of two thousand people at the First Methodist Church of Los Angeles. This church, joined with thirty others in opening their pulpits to representatives of labor to speak of the moral aims of the labor movement during the recent convention of the American Federation of Labor in Los Angeles. Mr. Green's words stand out in sharp contrast to the lengthy denunciations of the churches and the Y. M. C. A. as tools of the rich which came from the floor of the American Federation of Labor's convention at Detroit last year.

Some inkling of a different spirit and greater effectiveness on the part of the church forces of Los Angeles had been given at the very height of the excitement in Detroit last year when a telegram was received by the officials of the American Federation of Labor assuring them of a warm welcome from the churches if the next convention should meet in Los Angeles. Never were such assurances more thoroughly fulfilled. Political, civic and religious forces extended their welcome. The streets were draped with flags and banners bearing the inscription "Welcome, American Federation of Labor". Dr. Edwin P. Ryland, Executive Secretary of the Los Angeles Church Fed-

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hands of highly honorable government agents, thereby avoiding the evils connected with the private sale.

But the people are no longer calling the scheme "government control", for the government does not control—it has merely set up counter liquor selling in competition with the bootleggers that infest the province.

The brewers, distillers and wholesalers are the most enthusiastic advocates of government selling for the reason that they sell as much liquor or more and their bills are promptly paid. There is no trouble for them in dealing with irresponsible barkeepers and there are no licenses to pay.

In order to give government selling the fullest possible chance to make good, the prohibition organization of the province was practically abandoned, waiting results. Now the results are being reaped, and because of the results the people are becoming aroused. The British Columbia Prohibition League is being resurrected under the aggressive leadership of Rev. R. J. McIntyre, a former baseball pitcher of national repute. He is now pitching missiles with telling effect into the machinery of government selling.

#### Japan's Christmas Gift to America

Five million Japanese children have joined their *sen* (pennies) to send to America a most extraordinary Christmas present.

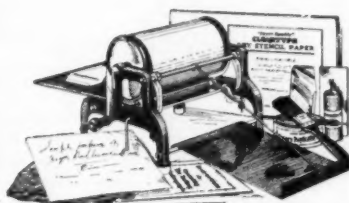
Some sixty "Doll Ambassadors of Goodwill", one from each Prefecture of the Empire, made by the most expert doll artists in the world, are at this writing touring Japan on their farewell trips. In each Prefecture a separate farewell will be given to its own little Ambassador. Not only will she come herself, but she will be entrusted with gifts from the Japanese children of that Prefecture to the children of America.

The whole party will be given a farewell reception on the Emperor's birthday, November third, will be placed on public exhibit in Japan until November eighth, and will sail from Yokohama on November tenth, arriving in San Francisco on November twenty-sixth. They are coming to attend our Christmas celebrations and, as stated in one Japanese announcement, they are to be "in time to be placed on Christmas trees in America."

#### An Expression of Japanese Friendship

The little Ambassadors of Goodwill are thirty inches tall. Their extensive wardrobes of gorgeous kimonos and obis are made of the most costly and beautiful silk, specially woven, designed and dyed. Every doll and all her possessions will bear a distinguished family crest (coat of arms) each different from the others. Each Ambassador will have a trunk for her wardrobe and bedding, a chest of six drawers, a chair, a writing and study desk and a mirror-stand, all of black lacquer trimmed with gold. She will have pen and ink and stationery with the family crest. It is reported in Japanese papers that the cost of each doll with her outfit will be nearly \$200, all contributed by the children of the Empire.

## To keep people Church-Conscious



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into the foreground of people's consciousness. The way to do that is with the same weapon that the other interests use: publicity. With

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## God's Eternal Quest (Continued from Page 199)

bitter struggle with briars and thorns, in their native land. Only the man who feels the horror of sin and is filled with the dread of it will cry: "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Create in me a clean heart, O God." And only such a man is prepared for God's service. For sin in the ways of a man and evil thoughts in the heart of him choke the avenues of approach to God and deprive him of the Divine strength. The breastplate of righteousness covers the heart purged of the love of sin.

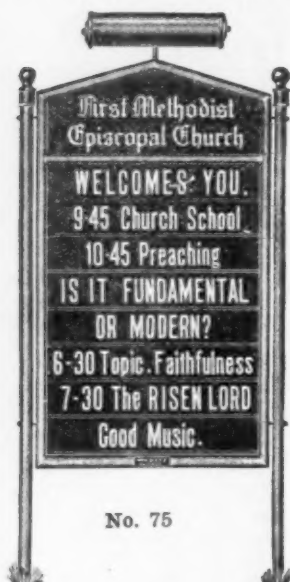
### III

The prophet is wise with the wisdom of God in that he keeps to the last, the noblest, the most potent of all the lures for the heart of man. He has offered them a satisfied heart. He has offered them a clean heart, and now he offers them that, which for the high heart is the supreme of all noble passions. He offers them A LAND TO REDEEM. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." Come back to God, he cries, come back restored and clean, come back to redeem your native land from the desolation which has fallen upon it by reason of your sin. During these sixty years of exile the woodlands are choked with thorns, the paths and ways for man's going are obliterated with briars, the olive yards and vineyards, the cornfields and the pasture lands lie waste and destroyed by the overgrowth of foul and noisome weeds. There is work to be done for your land before it can become the prosperous and happy home of God's holy people. This work of cleaning up the land can only be done by those whose land it is. It is your land and Jehovah's land; only from this land as a base of operations can you fulfil God's high purpose in your own great destiny. You must make the land safe for your children to live in, safe for your people to live in. Its paths must be made free for children's feet to press. It is a great task, no more noble task is offered to the sons of men. It is the mightiest of all appeals to great souls and brave hearts.

Fearlessly the truth must be faced that this is no task for men with soft hands and weak hearts. The thorns will cut and the briars will tear. But

## DIETZ Changeable Announcement Boards

WILL BOOST CHURCH ATTENDANCE AND GIVE EFFECTIVE ADVERTISING



No. 75

A Dietz Bulletin Board combines beauty with usefulness and economy. It is unique in its special features of separate steel panels, capital and lower case letters, removable inner frame, outside illumination, and special letter cabinet. The No. 75 Bulletin Board has Gothic top as illustrated, with church name engraved on Opal Glass.

The Electric Light Fixture consists of a Bronze hood containing two 110-volt, 60-watt bulbs, which floods the entire face of the Bulletin Board with light.

THE CHRISTMAS CATALOGUE IS READY

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for Church and Sunday School.**

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No experience necessary, no capital required. Sell our beautiful Greeting Cards for all occasions at a handsome profit. Write for our complete illustrated folders containing sample, and easy selling plan. NOTE: We are manufacturers.



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Let us tell you what other church workers are doing, and what clergymen have to say about our line.

**WONDERFUL PROPOSITION TO RAISE MONEY FOR YOUR CHURCH**

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### How one Church Management Ad Was Worth \$32,000 to a Church.

CHURCH OF CHRIST  
GEORGE C. NEIL, MINISTER  
24 SUMMIT STREET  
WILLOUGHBY, OHIO

Oct. 27, 1927.

CHURCH WORLD PRESS, Inc.,  
626 Huron Road,  
Cleveland, O.

Gentlemen:—

I am enclosing \$4.00 in payment of two years' subscription to "Church Management".

As a by-product of my subscription, our church has profited greatly, as it was through the ad of H. H. Patterson, 903 E. 150th Street, Cleveland, O., that he was secured to conduct our financial campaign for building fund. Through his aid we launched the campaign for \$25,000, an amount which the community, and the greater part of the church membership said we could not reach. \$32,000 was the result, the seven-day campaign closing one day early. It is a real pleasure to me to commend Mr. Patterson as a Christian gentleman, who puts on a sane campaign, with no regrets at its close. He not only enlists the church membership in the campaign, but the community as well. The most commendable phase of his program is that he enlists the membership of the church in such a way that they have a large part in the work of the campaign; and an organization of workers is perfected that may continue to function in many ways.

Very truly yours,  
(Signed) GEO. C. NEIL.

there is no other way. The path for all redeemers is sown with thorns and briars. Those who would save their land from all disfiguring and desolating things must be prepared to suffer. No easy path for saviours has yet been found. When God would save the world He found that it was necessary that He should choose the Pathway of the Cross. And all who would associate themselves with Him in this work of saving, He plainly says, must be prepared to take the Cross and follow after Him.

But the briars and thorns, praise God, can be torn up and burned. The woodlands and the cornlands and pasture fields can be redeemed. The blood and tears spent in redemption will make the land a blessed place, in which others may dwell in peace and strength. In the woodlands clear of thorns the fir trees will grow tall and straight and strong, the fir trees out of which men can build dwellings, or make ships to sail the seas and conquer worlds. Where the thorns were, the myrtle trees will bloom, trees of fragrance and beauty. It is God's will that our land should be a place where our sons grow up like fir trees, into men clean and straight and tall, and our daughters, like myrtle trees, sweet, fragrant, beautiful. And these our sons and daughters shall be to the Lord "for a name, for an everlasting sign that shall not be cut off."

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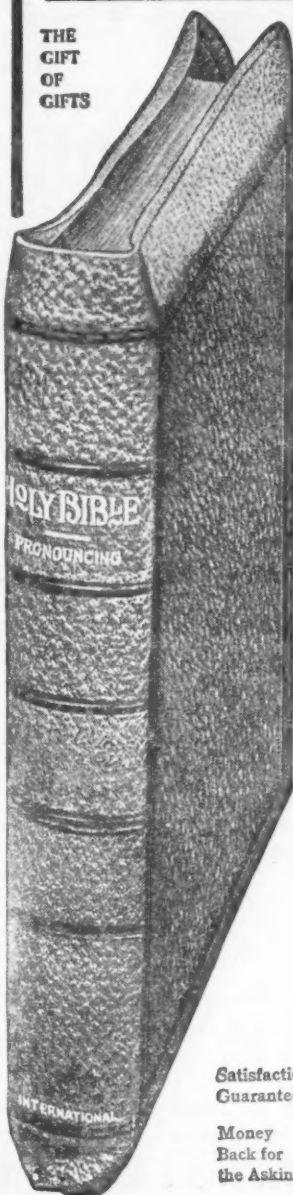
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OF  
GIFTS



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The KING JAMES or AUTHORIZED VERSION  
OF THE OLD AND NEW TESTAMENTS

HAS  
SELF-PRONOUNCING TEXT  
All the proper words being accented and divided into syllables for quick and easy pronunciation  
LARGE BLACK FACE TYPE  
SPECIMEN OF TYPE

and of Ar'pad? where are the ge  
Séph-ar-vá'im, Hé'ná, and I  
have they delivered Sá-má'ri-a  
mine hand?

35 Who are they among all the  
of the countries, that have deli

IT ALSO CONTAINS  
A NEW SERIES OF HELPS TO THE  
STUDY OF THE BIBLE  
Selected for their general utility

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4500 QUESTIONS AND ANSWERS ON  
THE OLD AND NEW TESTAMENTS  
which unfold the Scriptures. A  
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BLE LEATHER with over-  
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This Special Bible is bound  
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SEAL LEATHER that it  
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PREPAID

USE THIS COUPON  
THE INTERNATIONAL BIBLE LEAGUE

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Please send, All Charges Prepaid, THE SPECIAL  
GIFT BIBLE which you are offering at a SPECIAL  
PRICE OF \$2.95. I enclose Money Order for the amount.  
(This Bible furnished with Patent Thumb Index, 45 cents  
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Satisfaction  
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Back for  
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ADDRESS \_\_\_\_\_

I 253





Pulpit No. 600 illustrated above is a striking combination of beauty, simplicity and dignity. It is meeting with approval in fine churches everywhere.

## PULPITS

*of simple dignity*

Globe craftsmen design and build pulpit furniture that is distinctively different—to order in any wood or finish desired or in beautiful standard designs of simple dignity. Our large stock of standard designs makes it possible to offer attractive discounts to those of you who may need pulpit furniture at this time.

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2 PARK PLACE  
NORTHVILLE, MICHIGAN



## MOTION PICTURE THEATER HOUSES FOR CONGREGATIONS

A motion picture theatre which serves also as a house of worship for four churches, each a different denomination, has been found within a stone's throw of New York City.

L. A. Edwards is manager of the Montauk Theatre, Montauk, L. I., the church so utilized.

The following interesting account of the Theatre-Church appeared recently in the *New York World*, being reproduced here after correspondence with Mr. Edwards:

"Montauk Beach, on the extreme southeastern end of Long Island, is one village in the State whose residents can boast of a motion picture theatre which also serves Sundays as a house of worship for four churches, each of different denomination. This unusual theatre is the Montauk, which seats between 500 and 600 persons.

"At 7:45 o'clock Sunday morning a portable altar is wheeled from its store-room backstage and mass is said for Catholic residents of Montauk Beach and adjacent villages by Mgr. J. P. Chidwick, pastor of St. Agnes' Church, Manhattan, or whatever priest is assigned for the day.

"Mgr. Chidwick, who was chaplain of the battleship Maine when she was sunk in Havana Harbor, has officiated several months. At 9 A. M. the auditorium is given over to Congregational services. At 11 o'clock the Rev. Hoyt Palmer preaches the sermon for a Presbyterian congregation.

"Then at 4 P. M. Methodist Episcopal services are held. This congregation used the theatre for the first time Sunday. Before 7 P. M. the church equipment is stored backstage and the auditorium becomes a pleasure resort.

"The Montauk, which has a splendid organ and is decorated in good taste, is ideal for church purposes and it is thus it will serve until the four congregations obtain enough money to build edifices of their own.

## HOW A PRINTER CHANGED THE NAME OF A GREAT CITY

The founder of Cleveland, Ohio, was an engineer named Moses Cleaveland, who was a director of the Connecticut Land Company. This company bought a vast estate which was known as the Western Reserve and peopled it from Connecticut and Massachusetts. One of the first settlements was named after this engineer. A monument dedicated to him stands in the public square. But the strange thing is that the name of the city is spelled with one A less than the name of the founder.

For the first few years the city was known as "Cleaveland". Files of the local paper show that spelling. Then without any notice the spelling is changed. Nobody has found any act of authority for the change. But here is the way it is explained.

The local printer had a very limited supply of type and when his big A got lost or badly hammered he left it out of the name. The question probably arose and an explanation was made. But the people gradually adopted the new spelling which the printer gave by necessity and the city has become officially, "Cleveland".

## Church Furniture

Pews · Pulpits  
Chancel Furniture  
Sunday School  
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American Seating Company

General Offices  
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Correct Designs    Finest Quality Goods  
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BIBLES and TESTAMENTS that EMPHASIZE CHRIST  
All the Prophetic Types and Prophecies in  
Old Testament and Words of Christ in  
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THE JOHN C. WINSTON CO., Publishers  
American Bible Headquarters  
253 WINSTON BUILDING    PHILADELPHIA

## The Heavenly Footman

(Continued from Page 172)

for her steps take hold of hell, going down to the chambers of death." And so of everything that is not in the way, have a care of it, that thou go not by it; come not near it, have nothing to do with it. So run.

The third direction: Not only thus, but in the next place, thou must strip thyself of those things that may hang upon thee, to the hindering of thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not use to encumber themselves, or carry those things about them that may be a hindrance to them in their running. "Every man that striveth for the mastery is temperate in all things"; that is, he layeth aside everything that would be anywise a disadvantage to him; as saith the apostle, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." It is but a vain thing to talk of going to heaven, if thou let thy heart be encumbered with those things that would hinder. Would you not say that such a man would be in danger of losing, tho he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and get lumpish shoes on his feet? So it is here; thou talkest of going to heaven, and yet fillest thy pockets with stones—i. e., fillest thy heart with this world, lettest that hang on thy shoulders, with its profits and pleasures. Alas! alas! thou art widely mistaken: if thou intendest to win, thou must strip, thou must lay aside every weight, thou must be temperate in all things. Thou must so run.

The fourth direction: Beware of by-paths; take heed thou dost not turn into those lanes which lead out of the way. There are crooked paths, paths in which men go astray, paths that lead to death and damnation, but take heed of all those. Some of them are dangerous because of practise, some because of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even right before thee; "Ponder the path of thy feet, and let all thy ways be established." Turn not to the right hand nor to the left. "Remove thy foot far from evil." This counsel being not so seriously taken as given, is the reason of that starting from opinion to opinion, reeling this way and that way, out of this

(Continued on page 206)

## A CHRISTMAS CARD ADVENTURE

All the world—and especially his wife—is setting out in search of Christmas cards. Each year the number of those sold increases—and each year we mark how few are appropriate to the birthday they celebrate.

Christmas trees, fat Santa Clauses, holly, plum puddings and blue birds? Not so did Fra Angelico or Raphael or Correggio paint the meaning of that first Christmas Eve, heralded by angels. Not so do you nor I wish to express the greetings we send on this day, but cards which carry the spirit of the "Holy Day"—instead of just holiday cheer—are far to seek.

No one has told that Christmas story so perfectly as have the old masters of the Middle Ages, in the pictures which they painted. So each of the Christmas cards selected for this adventure carries the vision of the shepherds, the angels and the Baby in the manger as some one of these painters saw it. The colors of the old paintings are beautifully reproduced in soft mellow tones. By a fortunate chance a firm of manufacturers was found whose president was deeply interested in the idea of truly religious Christmas cards and who gave the greatest possible co-operation.

To help those churches and individuals who wish to join in this crusade to restore to the Christmas greeting card its lost birthright, The Woman's Press, which is handling these cards for the Young Women's Christian Associations, is making special discounts on quantities of the sets. These discounts will help church societies to make money toward some Christmas project while doing a real piece of religious education at the same time. Cards may be bought from the Woman's Press, 600 Lexington Avenue, New York City.

### Pastor's Christmas Card



Order by Number—442

In the midst of the Christmas season the minister becomes keenly conscious of the debt he owes to the many hands that have helped him to make the work of the year a success. He longs also to say the thing to them all that will stimulate renewed effort in the new year, and to cheer up those who may be a bit downhearted. No card he finds in the general stores exactly meets the need. "There should," he thinks, "be something prepared for just my need." Here it is in a delightful four-color design, tastefully lettered to be signed and enclosed in the envelope that goes with every card. Price, per dozen, 30 cents; per 100, \$2.50.

**The Standard Publishing Company**  
Desk 47-K 8th, 9th and Cutter Streets  
CINCINNATI, OHIO

## fall HOLIDAY Specials

Over 100 Christmas items at great reduction. Also new numbers never before published.

A CARD BRINGS  
THE OFFERS

**GLAD TIDINGS  
PUBLISHING COMPANY**

Calhoun and Superior Streets  
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## ADORN YOUR Church Bulletins WITH PICTURES



We publish a wide range of Colored Famous Master reproductions which are especially appropriate and add much to the interest and attractiveness of Church Bulletins.

Price \$4.00 per 1000 3 x 4 Size

Samples on request

**OHIO ART COMPANY**  
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Underwoods, Royals, Smiths, Hammonds, Oliviers, Blicks, Remingtons, rebuilt order.

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Supplies, Parts, Repairs, etc.  
**NEW CORONAS, ROYALS AND REMINGTON PORTABLES**

Neostyles, and Rotospeeds, in rebuilt order. Supplies—Inks, Dry Stencils, Pads, etc.

**\$3.00 PER MONTH, UP**  
**SPECIAL — New "White End"**  
Typewriter Ribbons 85c, 3 for \$2.00

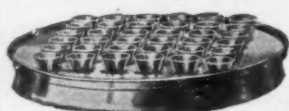
FIVE-YEAR GUARANTEE

We are the original ministers' supply house for 20 years. We have wide carriage typewriters for four-page bulletins. We buy, or trade in used machines. We want your name for our mailing list for bargains, supplies, etc. Do send it. A postcard will do.

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Department 1020

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BOOK OF PLANS, \$1.00 (Fourth Edition)



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Draperies, Hangings, Bookmarks, Embroidery Work, etc. Fine materials and high-class work at surprisingly low prices. Tell us what is needed so we can send the right catalog and samples free.

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Best Materials  
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For the Clergy and Choir.  
Altar Furnishings

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HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL

Victor Animatograph Co.  
217 Victor Bldg.  
Davenport, Iowa.

WRITE FOR SPECIAL EASY TERMS

(Continued from page 205)

lane into that lane, and so missing the way to the kingdom. Tho the way to heaven be but one, yet there are many crooked lanes and by-paths that shoot down upon it, as I may say. And again, notwithstanding the kingdom of heaven be the biggest city, yet usually those by-paths are most beaten, most travelers go those ways; and therefore the way to heaven is hard to be found, and as hard to be kept in, by reason of these. Yet, nevertheless, it is in this case as it was with the harlot of Jericho; she had one scarlet thread tied in her window, by which her house was known: so it is here, the scarlet streams of Christ's blood run throughout the way to the kingdom of heaven; therefore mind that, see if thou do not find the besprinkling of the blood of Christ in the way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyself with a fancy; for then thou mayst light into any lane or way; but that thou mayst not be mistaken, consider, tho it seem never so pleasant, yet if thou do not find that in the very middle of the road there is written with the heart-blod of Christ, that he came into the world to have sinners, and that we are justified, tho we are ungodly, shun that way; for this it is which the apostle meaneth when he saith, "We have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the vail—that is to say, His flesh." How easy a matter it is in this our day, for the devil to be too cunning for poor souls by calling his by-paths the way to the kingdom. If such an opinion or fancy be but cried up by one or more, this inscription being set upon it by the devil, "This is the way of God," how speedily, greedily, and by heaps, do poor simple souls throw away themselves upon it; especially if it be daubed over with a few external acts

of morality, if so good. But it is because men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Chirst, and what His righteousness is, neither have they a sense of their own insufficiency; but are bold, proud, presumptuous, self-conceited.

\* \* \*

The tenth direction: Cry to God that He would inflame thy will also with the things of the other world. For when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolutely to go up to Jerusalem (tho it was signified to him before what he should there suffer), he was not daunted at all; nay, saith he, "I am ready (or willing) not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." His will was inflamed with love to Christ; and therefore all the persuasions that could be used wrought nothing at all.

Your self-willed people, nobody knows what to do with them: we use to say, he will have his own will, do all what you can. Indeed, to have such a will for heaven, is an admirable advantage to a man that undertaketh a race thither; a man that is resolved, and hath his will fixt, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or I will lose my life; "tho he slay me, yet will I trust in him. I will not let thee go except thou bless me." I will, I will, I will, oh this blest inflamed will for heaven! What is it like? If a man be willing, then any argument shall be a matter of encouragement; but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil.

Well, then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip? Or art thou not? Think quickly, man; have no dallying in this matter. Confer not with flesh and blood; look up to heaven, and see how thou liketh it; also to hell, and accordingly devote thyself. If thou dost not know the way, inquire at the Word of God; if thou wantest company, cry for God's Spirit; if thou wantest encouragement, entertain the promises. But be sure thou begin betimes; get into the way, run apace, and hold out to the end; and the Lord give thee a prosperous journey. Farewell.

## Books For Christmas

The First Presbyterian Church, Schenectady, N. Y., of which Robert W. Anthony is pastor, has found a way to popularize the gift of religious books for Christmas. With the aid of members of his church he makes out a list of books which can be recommended as interesting and helpful to lay readers. This list goes to a local book seller who buys sample copies and loans them to the church for display purposes. The dealer, of course, picks up his profits on the sale of the books.

This plan has a double virtue. It gives the members of the church information regarding good issues which otherwise they would not know. It also shows the local book seller that there is a demand for religious books and that it will pay him to place them on display.

### SEVENTY-NINE YEARS YOUNG

The advertising columns of *Church Management* have presented, from time to time, interesting announcements of valuable plans which Goodenough & Woglom Company of New York have been promoting for the aid of Churches and Sunday Schools.

The history of this reputable supply house is a long one, dating back to the year 1848, but in its approaching octogenarian year it displays an alert interest in the practical needs of the modern Church and Sunday School.

For many years they specialized in books of theology, later in approved books for the Sunday School library, when that institution was a valuable character making asset of the Sunday School.

In later years, however, the "Good-enough" mind has been turning to the problems of the modern Sunday School, projecting unique ideas for promoting attendance, raising funds, stimulating Bible and Hymn memory work. Practical record forms and artistic Christian message cards for a variety of purposes have found a place in their catalogue as indeed have hundreds of other items of interest to the pastor, including a varied line of cuts for the illustration of Church printing.

Letters from pastors receive courteous and prompt attention from these people, no matter what the subject may be, so long as his Church or Sunday School's interest, is affected.

### A SUGGESTION FOR CHURCH BAZAARS

Churches which are planning bazaars for the winter would do well to write the International Bath Robe Company, 53 West 23rd Street, New York City, for its plans and suggestions. This company has a proposition to offer churches which includes a bath robe in a box, together with holly and Christmas greetings. These make very attractive gifts and the terms made to churches will make it a most attractive item.

### FORCE OF HABIT

"Your dog is frightful; he stops in front of every shop window."

"Well, you see he always goes out with my wife."—*Laughter.*



### MITE BOXES

For missionary and special offerings. Catalogue free. Samples of various styles sent on receipt of 20 cents.

**Edwards Folding Box Co.**

Manufacturers of Folding Paper Boxes of All Kinds.  
25 N. 6th St., Philadelphia



### Print Your Own Church Calendar

Letters to members, cards, notices, programs. Do them yourself at cost of paper and ink alone. Press \$11. Larger \$29. up. Boy can operate. Easy rules sent. Used and endorsed by ministers and churches everywhere. Write for catalog presses type, paper and all information.

The Kelsey Co., Q-91, Meriden, Conn.



## Special Christmas Offer



CHURCH MANAGEMENT, one year, regular price \$2.00

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Both magazines, for one year, (sent to different addresses if you prefer) for **\$2.75**

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This is the veteran religious weekly of the American homes. It goes into more than two hundred thousand homes each week—by far the largest circulation of the church weeklies.

It will bring you 4 complete novels each year.

Short stories.

Weekly digest of important religious news.

The Radio addresses of Dr. S. Parkes Cadman.

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Weekly sermon by an outstanding preacher.

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Sunday School lessons.

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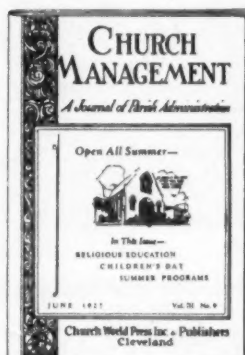
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# Church Management

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CLEVELAND, OHIO





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And little birds that sit on nests,  
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And flowers with pretty faces,  
And bees a-bumble-ing;  
Snow that falls like feathers,  
And rain on summer trees,  
And animals to play with,  
And love in families.  
I count them and I name them—  
The gifts you've given me.  
What can I give, my Father,  
Except myself—to Thee? Amen.  
—Guy L. Morrill.

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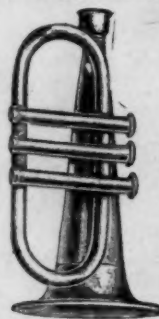
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\* \* \*

There is a rear-admiral who is famous for two things—his bluntness of speech and his amazingly beautiful and charming daughter. A young lieutenant, having fallen in love with the girl, went to the father seeking his permission for the match.

"You want to marry my daughter, do you?" grumbled the rear-admiral.

"Yes, sir, I do."

"Well, how do you propose to support a wife with nothing but a lieutenant's pay?"

"If I'm not mistaken, sir," replied the lover, "you married when you were a lieutenant."

"Yes," said the admiral, "but I lived on my father-in-law, and I'll be hanged if you are going to do that."

\* \* \*

With a stormy look on his face the master of the house waylaid the servant in the kitchen.

"Look here," he began angrily, "how dare you tell my wife what time I came home this morning, after I had told you not to?"

The Irish girl eyed him steadily. "Sure, an' Oi didn't," she replied, calmly. "She asked me phwat toime ye came in an' Oi only told her that Oi was too busy gettin' the breakfast ready to look at the clock."

\* \* \*

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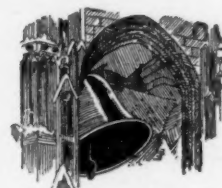
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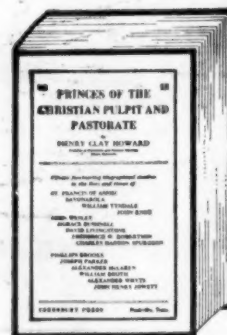
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